VERMONT COLLEGE

A Famous Old School

ELDON HUBERT MARTIN

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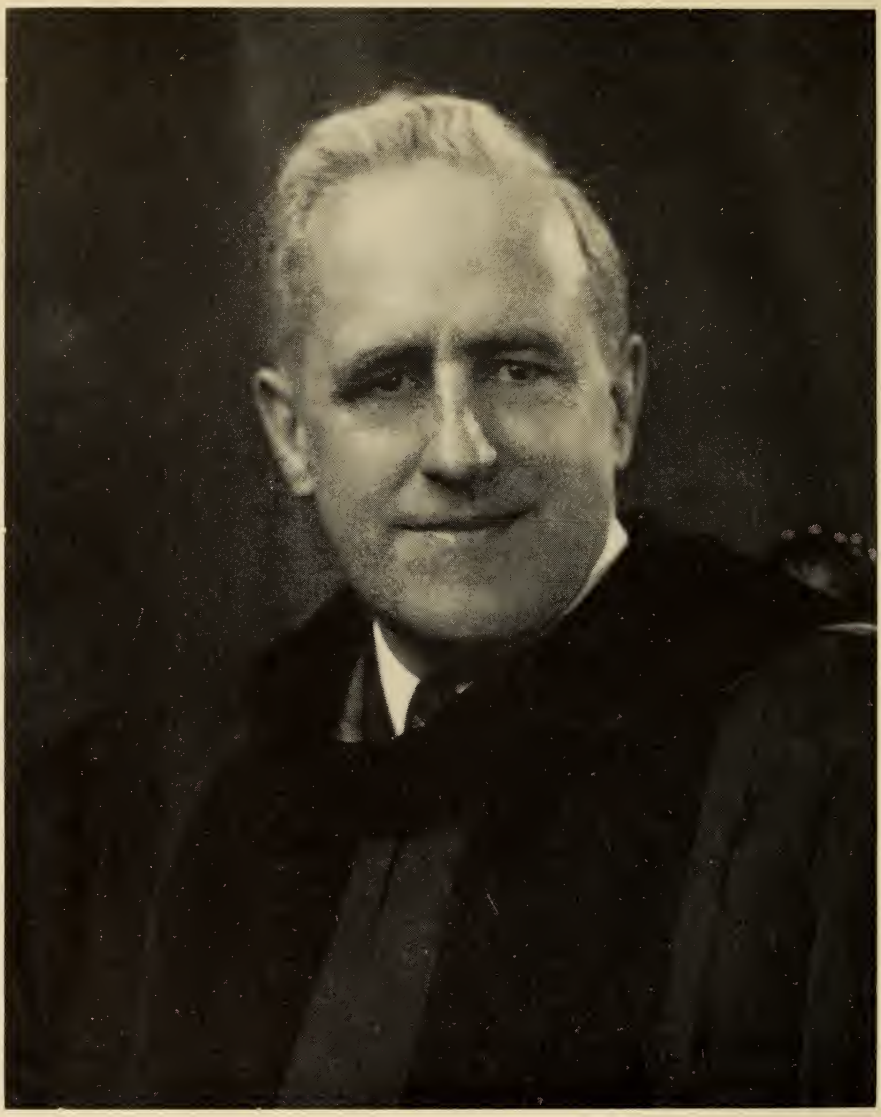

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A Famous Old School

ELDON HUBERT MARTIN
Alumni Secretary, Vermont College

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VERMONT COLLEGE

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INTRODUCTION

This is a very informative and scholarly book. I have been delighted on almost every page and have received some fine historical insights. It is written in an excellent style and is at times eloquent.

The subject deals with the life and experiences of the present Vermont College. The text goes back to the beginnings of Preparatory School and the Seminary, better than one hundred years ago. In those faraway times the religious leaders of the Methodists in Vermont as in all the rest of New England were very sensitive to the need for better education. This book, in describing the efforts of the Methodists in this direction, shows a sure sense of the history of education in general, and of the hard problems that beset educators over the past century and a half. The author, Dr. Martin, has a very high regard for church supported schools and is conscious of the difficulties as the schools evolved. Yet he shows in no sense at all any deep intolerant prejudice toward one or another of the great educational efforts that paralleled each other through the years.

From the point of view of historical tolerant understanding of education, and religion's place in it, this is one of the finest books of which I have any knowledge. Its mood is set in a broad humane general history and it is appreciative always of the march of American history across this Continent. In this American evolution the preparatory schools and colleges furnished by all of the religious groups performed an unbelievably valuable service to American culture. This book tells the story of one of those great church supported schools and tells it with interlocking references to general education in a fashion which I have found in no other book.

Vermonters and all junior college executives should be deeply interested in this story. For the graduates, and the families of the graduates, of this school this book will be a priceless treasure, for it is human in the highest degree and tells in detail some of the student habits and escapades of other years, while it analyzes at the same time the subject matters held in the curriculum over the

decades. My own life has been spent in teaching history and one of my main interests has been the history of education and particularly of religious education. From this vantage point, I have but the highest praise for this remarkable book.

Edwin P. Booth

Department of Historical Theology
Boston University School of Theology

TO
HERBERT WELCH

Senior Bishop of
The Methodist Church

Ecclesiastical Statesman

Distinguished Educator

Wise Counselor

Faithful Friend

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I

The School and Its Story

Aerial View of Vermont College Campus

I

THE SCHOOL AND ITS STORY

Montpelier, tucked away in the heart of the Green Mountains, is a small city of pleasant homes and quiet streets. The federal census of 1960 listed the population as 8,782. Being the capital of the state of Vermont and the home of the National Life Insurance Company, Montpelier is primarily a city of business executives, office workers, and state employees. Although the city is in the granite area, only a few granite plants operate within the city limits, for the heart of the granite industry is in Barre, six miles away. Every second year, while the State Legislature is in session, the capital buzzes with activity. At other times life moves along as placidly as the Winooski River that meanders leisurely through its heart. Early settlers called the stream the Onion River, but later generations long since have known it by its original Indian name.

East State Street ascends a moderately steep grade from downtown Montpelier to a level plateau commanding impressive views of the city and the countryside round about. The area is a residential section of charm and beauty. Wherever one looks, Vermont hills "reach to the skies" in a wide panoramic circle.

A visitor approaching the top of the hill will notice a flight of granite steps leading up a steep bank at the left and a walk that curves its way over the terraced grounds above. He catches a glimpse of roofs and chimneys beyond the crest of the knoll, and a few steps farther on, as he looks over his left shoulder, he can see a large house among the trees. Montpelier people have considered it to be one of the finest residences in the city. A sign on one of the stone pillars guarding the entrance bears the name, "Jones Hall."

A few steps farther on, as the visitor stands at the corner of East State and West Streets, he looks out on a spacious field bordered by stately maples. This is the campus of Vermont College. Obviously Jones Hall, the entrance to which he has just passed, is one of the dormitory residences.

The visitor turns to the right and starts walking in a southerly direction along West Street. A sign over the porch of the large house on the corner tells him that it is "Howland Hall." Another large house a few steps farther along bears a similar sign that reads, "Dillingham Hall." The small white building between the dormitory residences has no name on it, but several pieces of playground equipment in the yard suggest that this might be the headquarters for a campus nursery school. Down the street at the corner of West and Ridge streets, a new dormitory is in process of construction and a sign in the foreground informs the reader that this building will accommodate one hundred and fifty girls. It will be known as "Dewey Hall."

Turning east along Ridge Street, the visitor notices another building under construction on his right. It will be a science building. On the opposite side of the street a massive four story brick structure stands at the edge of the campus. Its size and appearance indicate that it has served many generations of students as a classroom building and administrative headquarters. Its conspicuous towers long have been one of Montpelier's distinguishing landmarks.

At the corner of Ridge and College Streets, the visitor pauses and looks about him. Immediately on the corner at his right are the tennis courts. Facing toward the southeast, he can see the president's house and "South Hall" diagonally across the street, and "West Hall" below on the west side of College Street. "East Hall," a smaller dormitory residence, can be seen beyond "South Hall" on Kemp Avenue.

The visitor turns and walks north along College Street. He almost overlooks a white story-and-a-half building that sits well back from the street. Its unadorned simplicity and sheltered location make it appear much smaller than it really is. Signs posted on the wall beside the door indicate that the house is headquarters for the College Development Office, the Guidance Counseling Center, and the Alumni Secretary.

College Row in chaste Colonial Georgian dignity faces the campus along College Street. The Gary Memorial Library stands at the southern, and the Alumni Hall gymnasium at the northern end of

the row. Noble Hall, combining dormitory, reception lounge, and dining facilities, occupies the center. It is flanked by the dormitories, Glover-Hadley Hall on the south and Bishop-Hatch Hall on the north. Beyond the gymnasium an older plain white building, known as "North Hall," stands half hidden among the trees.

If it happens to be a day between June and September, our visitor will not see much activity about the campus. A few cars parked under the trees will indicate that the office staff is on duty. A painter, pail and brush in hand, may be seen going into one of the buildings. The only sounds that can be heard are the hum of lawnmowers, voices of neighborhood children at play, the barking of a dog, or the mooing of a cow in the pasture behind the empty dormitories. Between mid-September and June, however, the air is alive with the chatter and laughter of students. The campus buzzes with the activities of the college year.

This much our visitor can learn about Vermont College from casual observation, but he gains a clearer understanding of what he sees and hears by reading the college catalog and the Student Handbook. From these documents he learns that Vermont College is a junior college for girls with an enrollment of approximately five hundred students. It is an independently controlled, non-profit, Methodist Church-related, accredited, two-year College for young women, and it has had a continuous history since 1834, first as a co-educational secondary school, later as a co-educational junior college, and since 1952, as a college for girls only.

The college offers a variety of courses designed to prepare a girl for a career as a nurse, a medical secretary, a laboratory technician, a business secretary, an office worker, or a teacher. Courses also are offered for girls who wish to prepare for continued study in a four year college, as well as for those students who are seeking a two year course in general education. Courses are available in music, art, and home economics, and students who so desire may find opportunity to gain some knowledge and experience in library science, drama and journalism.

As our visitor might expect, the College considers the physical well-being of the students a matter of major concern. Each prospec-

tive student is required to present a physician's certificate of physical fitness before registration, and two physical education periods are required each week. The meals at the College dining hall are planned and supervised by a skilled dietician with the assistance of a competent staff. The infirmary is in charge of a registered nurse and, to a limited degree, provides bed-patient service. A physician's services may be obtained at the student's expense.

The College offers facilities for a variety of recreational activities. Alumni Hall will seat eight hundred people and is equipped with a stage. The floor accommodates the school dances and is also suitable for badminton, volleyball, and basketball. Clubrooms on the lower level are furnished with game tables and are adjacent to a bowling alley. A snack bar in the basement of the administration building dispenses light refreshments. Weather permitting, the girls practice archery and play games of soft ball, field hockey and tennis on the campus. The open valley in the pasture at the rear of College Row provides opportunities for skiing in the College's own back yard, and the popular winter resort areas at Stowe and Mad River Glen are only an hour away. From further study of the College literature our visitor notes that, in addition to the traditional class dances, informal parties with students from Norwich University, a military college located ten miles away, and Dartmouth College, add color and zest to the campus social life. Mountain Day is a venerable tradition at Vermont College. The chosen date is kept as much of a secret as possible until one bright morning when the autumn foliage is at the height of its glory, the dean of students announces the holiday. Faculty and students put aside their books and set off in chartered buses for Mansfield or some other mountain peak in the area.

Another important date on the College calendar, normally scheduled for the first or second weekend in October, is Homecoming for the alumni. Parents' Weekend is a colorful event in March that features a variety program prepared by the students for the entertainment of their relatives and a maple-sugar-on-snow party at the maple orchard on a nearby farm. The highlight of the College social year is the Midwinter Carnival, with its sports events,

competition in snow sculpture, and the crowning of the Queen at the Carnival Ball.

Further perusal of the College literature clearly reveals that, while campus life remains within the framework of the administrative program of the school, the College encourages the development of a democratic campus community by placing as much direction and control of dormitory life, clubs, and organizations in the hands of the students as their level of maturity will permit. The Student Government Association not only aims to maintain a spirit of cooperation and further a sense of individual responsibility as it assists the administration with respect to house and social regulations, but also encourages the students as individuals to participate in college activities and enrich their campus experience by doing constructive things for the College community. The Student Court, composed of officers of the Student Government Association, deals with matters of discipline and promotes respect for law and order and the rights of others.

The Blue and White Guides are a group of senior girls selected to assist the Dean of Students with her duties as campus hostess. The Music Department sponsors two octettes, the "Accidentals" and "Melotones," and a chorus that specializes in Christmas and Easter concerts, furnishes music for college convocations, and participates on occasion in other campus events. These groups, especially the octettes, frequently are called upon to represent the College in off-campus programs. Among other student organizations, the Thalians cultivate special interests in acting and stagecraft, the Athletic Association sponsors special entertainment, arranges schedules for intramural games, and makes individual and group awards. The students have a local chapter of Phi Theta Kappa, the national scholastic honor society for junior colleges. A number of special clubs to foster departmental activities and student interests are also formed from time to time. A weekly college newspaper is edited and published by students in journalism and English under the leadership of a faculty advisor. Under the supervision of the English Department, students also publish a year-book, the *Promethian,* and a literary magazine called the *Phoenix.*

From his reading of the College publications, our visitor discovers that college convocations are scheduled at two-week intervals throughout the school year. The programs include the President's annual message to the students at the opening of the College, special addresses, and matters of general concern. Convocations also are scheduled for the initiation of candidates for membership in Phi Theta Kappa, the Tapping Ceremony in which student officers elected in campus organizations are publicly announced, the Student Recognition Ceremony when student honors are announced, and the final convocation of the year when the seniors read their class will and make their class prophecies. Attendance at convocations is required of all students. Attendance at student assemblies meeting at other times during the school year when convocations are not scheduled is optional. The assembly programs vary. Some of them are of a religious, semi-religious, or morale-building nature. Others are informative, cultural, or for entertainment.

Throughout its history, Vermont College has claimed no power to enforce religious views, or religion even, upon anyone. The policy of the school is independent and non-sectarian. Two elective courses in Bible are offered and one elective course in ethics for a total of twelve hours' credit toward graduation. A Student Christian Association sponsors occasional worship services and discussion programs. The catalog states that the College stands firmly for Christian democracy and frankly strives to preserve the liberties "dearly gained by our forefathers." The school opens its doors without discrimination to young people of many denominational preferences. In 1960-61 nineteen per cent of the college body were Roman Catholics, sixteen per cent were Methodists, fifteen per cent were Congregationalists, thirteen per cent were Episcopalians, twelve per cent were Presbyterians, and six per cent were Hebrews. The remaining nineteen per cent included Baptists, Lutherans, Dutch Reformed, Christian Scientists, Universalists, and Unitarians. From the religious, racial, social, economic, or geographical point of view, there is little or no evidence of prejudice, class consciousness, or discrimination in the college community. The students appear to be a cosmopolitan group. The proportionate number of girls coming from Vermont homes is much less than was the case a generation ago. Many girls

June

now are coming to Vermont College from New York, Massachusetts, Connecticut, and New Jersey. Yet at one time or another, students from all parts of the country and from foreign countries as well have enrolled in the school, and Vermont College alumni have gone forth to all parts of the world.

Such is the factual picture of Vermont College that our visitor might gain from walking about the campus, keeping eyes and ears open, as he studies the descriptive literature. But some of the most important things to be known about the College cannot be seen, or heard, or found within the pages of a catalog. A school is more than the sum of its real estate, textbooks, teachers, and pupils. A complex institution, intangible, invisible, lurks behind the outward facts.

What *is* Vermont College? How can we evaluate it? By what standard can we measure and compare?

Living organisms change and grow. Whether plant, insect, bird, animal, or human being, they have an innate capacity and urge to achieve maturity at the physical level. In lower forms of life, this urge is expressed spontaneously and unconsciously.

Human beings are moved by similar impulses to grow and mature, but man is a self-conscious person. He has a capacity to think and reason. It has been said that imagination is the distinctive human characteristic which sets man apart from animals and makes him capable of doing anything he can imagine, whether for good or evil. Lower forms of life, of course, do have limited capacity to respond to training. It is difficult to draw the line where growth as a natural process leaves off and growth as the result of purposeful training begins. There are schools to which a man may send his dog. People teach birds to talk. Fleas can be trained to perform in a flea circus. A horticulturalist can train a fruit tree to grow on an espalier. But man is consciously aware of his hungers, desires, aims, and ambitions. He can observe many phases of his own growth and can modify his own development in many ways. He has the ability to choose goals, to strive, to seek, and to find. He develops a capacity to discipline himself. He learns skills. He acquires knowledge. He achieves wisdom and understanding. His social instincts prompt him

to share his experiences with other people. Thus we are motivated by wants, desires to communicate, and urges to seek not only our physical adulthood but our mental, moral, and spiritual maturity as human beings.

Broadly considered, we think of the processes by which these goals are achieved as education. More specifically we think of education in terms of that part of the maturing process in which the individual participates consciously and with some degree of volition. So it is that men have defined education in a variety of ways depending upon historical perspectives and points of view, whether that of objectives, educative stimuli, or personal reactions to them. People have thought of education as gaining knowledge, acquiring skills, learning to think, developing ideas and convictions. Education often has been defined in terms of memory, drill, practice, propaganda, and indoctrination.

Of many differing educational concepts, perhaps the most widely held is that of indoctrination. All education begins in the family. Parents give help and direction to their children in order that the young may learn to do the things which those who are older have found that they must do in order to live, and do them with somewhat the same motives as directed their elders. But the school is primarily the instrument through which peoples of the world have striven to make their ideals of life realities in the person of the young. Education is always the agency of the dominant social interest. We cannot understand it in any age or among any people without first finding out what they were most concerned about and what they were trying to bring to pass in their part of the world.

Indoctrination can be of any subject, religion, history, science, politics, economics, or democracy. Yet in the hands of misguided, ignorant, or unscrupulous men, indoctrination can be an exceedingly dangerous concept. It is much more difficult than people realize to discriminate between truth and power-imposed prejudice. We do not know the whole truth, the absolute truth. If we did, perhaps it might be safe for us to construe education as a relatively simple matter of imparting facts and information. But our knowledge at best is incomplete, it is a "beam in darkness." Men need conscious

training in weighing evidence and making decisions, training in *how* to think rather than in *what* to think. Although a teacher does impart information, a good teacher guides, stimulates, and challenges. He is much more than a drillmaster. He does not teach something to Johnny; he teaches Johnny. He communicates and inspires. His primary job becomes that of making clear the bases upon which he weighs the facts, the methods by which he separates facts from fancies, and the ways in which he discovers and selects his ultimate norms. He strives to be as meticulously honest and as completely objective as possible. He awakens and stimulates his pupils to think for themselves. If this be true, the principal task of education is not to impart knowledge or to reconstruct the mind, but to put people in the way of using the minds they already have in ways that are helpful to themselves and to their fellowmen. It was Socrates who said that his function as an educator was to be an intellectual midwife assisting ideas to be born in the minds of men.

Education is an unfinished business. It undergoes historical development, and like life itself, continues to change and grow. Schools have provided the strongest stimuli for this development as they have kept pace with the years. A school does not produce education as a factory produces automobiles. At the opening convocation of Vermont College in September, 1961, President Ralph E. Noble told his students that education "cannot be bought, sold, borrowed, or given away." The College does not and cannot deal in education as a commodity. All it can offer the student is an opportunity to get an education for herself. At the same time, when in the words of its president, Vermont College is "dedicated to a broad program of growth in intellectual achievement and spiritual, civic, and social development," it is interpreting education in the tradition of the school's history.

How true it is that a school is part of all that it has experienced! It bears the mark of the changes in economic and cultural climate through which it has lived. It has shared the elemental struggles for survival in which all life participates. As it has been said that, in telling the story of a man's life, one ought to begin with his grandparents, so a school represents the sweat and sacrifice of sponsors, founders, trustees, patrons, and supporters, and the dedicated serv-

ices of administrators and teachers. It is a series of lengthening shadows of one man after another. It involves growth, and achievements, the ripening of ideals and principles. It develops distinctive traits and acquires the ability to stamp traces of its image upon those who pass through its halls. It is the log on which Mark Hopkins and his predecessors and generations of students have sat. It is the Mark Hopkins and the students who sit there today.

Thus a school creates both traditions and history.

Vermont College has functioned continuously since 1834. It changed location thirty-four years after it was founded and absorbed two other schools during the process. Directly or indirectly it has given birth to an impressive number of notable institutions of learning. Many leaders and teachers have come and gone through the years. More than ten thousand students have profited by the educational opportunities that it has offered. There have been bright days and dark days, trials and triumphs. In 1936 the school took a major step in discontinuing its program as a preparatory school and became a junior college. Since 1936 the tide that ebbed so often and so far in Seminary days has turned and the school has prospered.

Before we begin to fill in the details of this brief sketch of the Vermont College story, let us stand away for a moment and attempt to gain a perspective of the school against the background of history in American education.

II

Backgrounds in the History of Education

II

BACKGROUNDS IN THE HISTORY OF EDUCATION

Education is as old as the human race. It stems from our innate curiosity, our desires to know how and to do, to imitate, vie, excel, to perceive and understand. We choose our educational objectives from the standpoint of the needs we recognize both for ourselves and for others. We have said that education begins in the family. We educate to communicate and to establish the ability to communicate. The adult generation continually tries to share its wisdom with the young.

Men have lived in savagery, barbarism, and civilization. The savage used things of nature by shaping them to his purposes. The barbarian went a step farther and employed the forces of nature —fire, wind, and water—to transform the things of nature. The bronze and iron ages ushered in a new kind of living. In these ages men developed weapons for war and conquest that eventually led to the enslavement of the defeated people to till the soil and the division of society into castes—warriors, priests, and workers. Men came to believe that birth decides everything and that this order must remain unchanged. All instruction was vocational. Parents, and later, the guilds, were the schoolmasters. Education did not fit for manhood; it taught men to do but not to be. It aimed to be a static thing and led to a stagnant life; not "let thy kingdom come," but "let thy kingdom abide."

A. The Contribution of Greece

The American concept of education may be said to have begun in Athens in the Seventh Century B.C. The Greeks were the first to work out a theory and practice of education based on scientific principles rather than upon religious beliefs and ecclesiastical ceremonies. The Athenian way of life was the invention of Solon, the shaper of the Constitution. The laws of Solon were its shield and buckler. The poems of Homer were its Bible. The Athenians

struggled to create and realize a life fit for man, and to free the citizen from being forced into slavery to an absolute scheme of life. They provided a life for man, not man for the life. Their elementary schools were of a two-fold nature; the music school, which in time embraced instruction in reading and writing, and the school of gymnastics and dancing. In 387 B.C. Plato opened the Academy, a school for the study of philosophy. "Good education," he said, "is that which gives to the body and to the soul all the perfection of which they are capable." The Academy was the first college or university of the west. Plato's pupil, Aristotle, founded another college, the Lyceum, at Athens at about 334 B.C.

Will Durant (*The Life of Greece,* p. 290) has summarized the educational program developed in Athens during the age of Pericles in the following words: "Such is the education eked out by lessons learned in the home and in the street, that produces the Athenian citizen. It is an excellent combination of physical and mental, moral and aesthetic training, of supervision in youth with freedom in maturity; and in its heyday it turns out young men as fine as any in history. After Pericles theory grows and beclouds practice; philosophers debate the goals and methods of education,—whether teachers should aim chiefly at intellectual development or at moral character, chiefly at practical ability or the promotion of abstract science. But all agree in attaching the highest importance to education. When Aristippus is asked in what way the educated are superior to the untutored, he answers, 'as broken horses are to the unbroken'; and Aristotle to the same question replies, 'as the living are to the dead.' 'At least,' adds Aristippus, 'if the pupil derives no other good, he will not, when he attends the theatre, be one stone upon another.' "

These are sources to which we must look for the origins of Western education.

B. Educational Developments in Europe

European education developed under the auspices of the Church. During the long period of darkness that ensued after the barbarians overran Europe, the monks in the monasteries conserved

the fruits of Greek and Roman culture, and as Greek and Roman influence waned, the Church eventually took over the promotion of learning. In the Church Graeco-Roman and Judeo-Christian influences met and mingled. The Greeks believed in education for the purpose of developing responsible democratic citizenship. Christian thought, on the other hand, was strongly influenced by the Jewish concept of theocracy and training for citizenship under God. From the time of Constantine to the Reformation the Church poured its message into the thought forms of the Greeks, established the great universities of Europe and Britain, and maintained close coordination between the purposes of education and the aims and tenets of religion.

In the lesser Renaissance of the 12th Century, the Mohammedans of Spain restored the works of Aristotle to Christian Europe. It marked the rebirth of antiquity and the birth of the modern university. The University of Bologna was founded in 1008, and in the early part of the 12th Century, Abelard began teaching in Paris. The University of Paris was established after Abelard's death and other universities were formed soon afterward. Oxford, Cambridge, Padua, Montpellier, Salamanca are their children.

This was the age of scholasticism and the study of Roman law and Greek and Roman medicine became very popular. The people of medieval Europe, however, did not learn to undertake research, investigate, inquire, or think boldly and imaginatively for themselves.

The humanitarian movement began a few hundred years later in Italy with Petrarch (1304-74) as its prime mover. As the movement crossed into Germany, it became the incubus of the German Reformation. Men now must study Greek and Latin; they must learn to read the Bible for themselves. With the new studies and the new emphases, elementary schools, which all must attend, sprang into being. Every individual was put under the urgent necessity of acquiring sufficient knowledge to save his own soul. Thus religious interest became the principal factor in helping to transform education into a civic program. The Athenians of the 7th Century B.C. had developed their educational system for the purpose of strength-

ening and maintaining their democratic state. Christianity on the other hand is largely responsible for the fact that universal education in the modern world is the cause of democracy in governments rather than the effect of it as it was in Athens.

The greater Renaissance which began to gather strength and momentum in the 16th and 17th Centuries, has continued to direct the course of modern history. It manifested itself in the Protestant Reformation, spearheaded by Martin Luther and his revolt against the paternalism of the medieval church, and in other revolts against scholasticism, the divine right of kings, feudalism, decadent aristocracies, imperialism, and, in more recent years, colonialism. It was marked by critical inquiry, eager search, and adventure. In fact, the word *Renaissance* is somewhat of a misnomer, for the movement was much greater than the upsurge of a spirit of revolt or the kindling of Greek passion for knowledge. The human spirit, long dormant or quiescent, awakened like an animal coming out of hibernation and resumed its quest for growth and maturity. It was more than a rebirth; it was a new birth. It meant new discoveries, new inventions, new ideas; Galileo and his telescope, Gutenberg and his printing press, James Watt and the steam engine. Men discovered that the earth is round, rotates on its axis, and revolves around the sun. As a result, Columbus set sail, Pasteur revolutionized modern medicine, and science has released atomic energy.

The Renaissance profoundly affected the human mind and spirit. Men long had held authoritarian ideas. The Church had fostered education and in so doing, fashioned the school into a tool to serve the purposes of organized religion. Now, with so many things to be explored, studied, and learned, men were stimulated to broaden their concepts to accommodate challenging new fields of thought, and they began to realize that the school could be an important factor in shaping life in all its individual, social, and political aspects. People also began to discover that the merging of Judeo-Christian and Greek ideas in one unified concept was not such a simple matter as they at first had believed. The extending of educational interests into fields, some of which were controversial and others which the Church was not prepared to explore, led inevitably to a growing secularization of the educational program.

This in turn undoubtedly contributed to the development of the doctrine of separation of church and state, and the present-day policy in the United States to eliminate the teaching of religion altogether in the public schools.

Jean Jacques Rousseau (1712-78) was the most commanding educational figure in the 18th Century. From preoccupation with subject matter, Rousseau sought to focus attention on the person to be taught. His dominant thought was "education according to nature." Man is born good; he has natural rights; as a logical consequence, every child has the right to be trained properly for life. The influence of human society is evil. Institutions and conventions make men bad. The state is one of these; education (as Rousseau knew it) is another. Only education that comes from things is wholly good. "Isolate the child," he said. "Study the child, for it is clear that you know nothing about him."

Largely because of Rousseau's preaching, men created the new democratic state, and largely because of his preaching, they have been and are continuing to create a new democratic education. The result has been the psychological emphasis in education of our day, outlines of which have been furnished by Rousseau's disciples, Pestalozzi, Herbart, and Froebel, who helped to systematize and make these ideals practical.

Following the decline of the Roman Empire, the British Isles remained shielded by their insular position from much of the devastation that paralyzed Europe after the barbarians overran the continent. Ireland in particular was one corner of Europe which the barbarians did not overrun, and Ireland led Europe in schools and culture in the 6th, 7th, and 8th Centuries. England shared this distinction in the 8th Century. In 768, for example, Charles the Great called upon Alcuin, young headmaster of the school of York, to help establish a system of schools in Gaul and reorganize the church of his realm.

While education molds people, they put their own stamp upon it, and so the English pattern differed in some respects from the continental pattern in form and spirit. It had a sturdier, more independent quality. The English home was a strong educational

institution in its own right where the child not only received such training as parents customarily give to the young but children were taught their ABC's along with the tenets of religion at the mother's knee.

C. The Development of Education in America

American colonists brought the English rather than the continental pattern with them to this country. This was especially true in New England where the overwhelming majority of the early colonists in that region and virtually all their leaders were Englishmen. As time went on, the New England pattern became the dominant pattern for the nation as a whole.

At the beginning the sheer necessities of frontier living forced the American home to assume even greater responsibilities than its English counterpart. The training of youth had to be carried on as a family project in isolated cabins often miles apart from the nearest neighbor. One New England historian tells of men "who made their own shoes of hides furnished by their own cattle and converted into leather by the local tannery, sewed with linen thread made upon their farms, with 'waxed ends' furnished with bristles from the backs of their swine, and soled by pegs made by themselves. The same men could probably shoe a horse, lay up a chimney, or make tables and chairs. This was education for a boy who saw all these processes going on before his eyes, and who was also trained to help at the earliest possible moment. In like manner the girl was taught to share in all of the usual household tasks. She learned to spin and weave and sew. There were priceless elements as well as crude harsh realities in this training for boys and girls. Nowadays when children want things they are sent to the store; in the old days they were given tools and put to work. There was education for eye and hand and character in the old-time home industries. A boy gets the idea of taking care of his boots when he has seen them made as the frontier boy made his, and when he has probably helped catch the pig for the bristles for the waxed ends."

With the passing of the frontier, however, the school began to take over more and more of the training which formerly had been

secured through diversified home industries and functions which the home could, or would, no longer perform. As this went on, the elementary, or dame school, the secondary or grammar school, and the college were transferred to American soil, not as continental but as English institutions. Harvard College in 1636 became the first American edition of the European Protestant university, as the Boston Latin Grammar School in 1635 became the first American representative of the secondary school.

The tax-supported public school system appears to have developed from the colonial methods of dealing with apprenticeships. The American colonists at first were guided by apprenticeship regulations of the Elizabethan era in dealing with orphans and children of the poor. Such children were apprenticed out for homes and to be trained in some honest trade. Voluntary and forced contributions and compulsory assessments were made to pay the cost. This did not succeed in Virginia, but the law of 1642 in the colony of Massachusetts specifically directed officials of each town to ascertain from time to time if parents and masters were attending to their educational duties; if children were being trained "in learning and labor and other employments profitable to the Commonwealth," and if children were being taught to read and understand the principles of religion and the capital laws of the country. In 1647, every township of fifty householders was required to appoint a teacher of reading and writing, and every township of one hundred householders was required to establish a grammar school to fit boys for college.

Thus the groundwork was laid for the establishment of the public school as a local community institution, and by 1715, New England colonies generally had followed the system inaugurated by Massachusetts and schools were maintained out of rates and public funds. Elementary schools soon came to be taught by women and the curriculum stressed the fundamentals of reading and writing. The Horn Book, New England Primer, Psalter, and Bible were the usual textbooks. Arithmetic and writing were taught by the writing and ciphering master. Girls were admitted to the schools but were not expected to gain more than a knowledge of reading and writing, to which sewing was added in New England. The Latin grammar schools were the predecessors of the academies. They used

the methods and not infrequently the textbooks of the English schools. Pupils were admitted at about the age of eight and were expected to be able to read and write. They studied the classics, received religious instruction, and prepared for college. Girls, as a rule, were not admitted to the grammar schools.

The 18th Century brought marked changes. The capture of Montreal in 1760 brought the French and Indian War to an end, and removed many of the hazards that previously had threatened the security of the frontier settlers in northern New England. After the subsequent winning of the struggle for independence, the growth of the young nation began in earnest. Developments in American education during this period reflected the changing times in many ways. Elementary schools already were tax-supported; but the dispersal and settling of populations in small groups led to further extension of local autonomy and at the same time reduced the amount of money available. This in turn led to the "moving school" and eventually to the district school, and to what some authorities regard as a low water mark in New England education.

The period from the last quarter of the 18th Century through the first half of the 19th Century was a period of transition. With the coming of peace and the taming of the frontier, people began to turn their attention to educational needs beyond the elementary school. The Latin grammar schools were gradually fading out, dying because of a growing demand for schools that were less exclusive, and because of the need for more practical courses of instruction, particularly for those young people who could not enter college. America was beginning to free itself from aristocratic, narrowly defined education for the select few to a concept of unlimited educational opportunity for the many. The spread of business interests, the development of a native press, and early beginnings of scientific advance underscored the need of a new type of school to give training in other than classical subjects.

The American concept of education always has reflected the aims, convictions, and characteristics of the American people. Its distinctive quality has been utilitarian, a concept of education designed to serve the needs of home, community, and society. Virtual-

ly from the very first it became the handmaid of democracy. This perhaps was and is its most important function and its greatest achievement. The need for general education in a democratic form of government became more strongly felt after the Revolutionary War.

Meanwhile new problems were being created by the influx of immigrants from Germany, Scotland, Ireland, and France, a decline in church membership, and the rise of sects and factions. Instruction in the colonial schools had been dominated by a strong religious purpose, but the colonial system was inadequate and its prestige was waning. A marked tendency toward the separation of church and state necessitated a different kind of educational institution. Thus the trend of education that emerged in the United States during this period was the giving of greater significance to subjects dealing with reality and contemporary things.

In furnishing to more youth a much more practical education, as compared to the Latin grammar school, the American Academy became an effective answer. Benjamin Franklin pleaded for a modern school to meet contemporary requirements. The Public Academy of the City of Philadelphia opened in 1749 as a result. Phillips-Andover, Groton, Erasmus Hall, and other academies followed. The earliest secondary schools, academies, and seminaries, however, were privately owned and operated institutions. They offered courses in English, including grammar and public speaking, American history, and natural science. Some of the schools added courses in modern languages, ethics and psychology. Increased emphasis was laid on mathematics, particularly algebra, geometry, navigation and astronomy. Courses in natural philosophy, including physics, chemistry, and geography, were added. Although the day of technological and vocational training had not arrived, the curricula not only aimed to prepare students for college but to develop them for responsible citizenship. According to Ellwood Cubberly, in New England before the days of normal schools, the academies also served as the major teacher training institutions. They emphasized liberal cultural education and the value and worth of education for its own sake.

As we have already indicated, the first half century of America's

national life was a period of transition from church control to state control of education. Religious purpose was giving way to a growing emphasis upon vocational training and education for citizenship, and the influence of liberal secular ideas was increasing. Yet this did not mean that religious influence in the educational field was immediately curtailed or drastically reduced. The religious spirit continued to become more and more non-sectarian and sectarian strife was looked upon with growing disfavor. The 19th Century saw the final working out of the idea that the state should be substituted for the church as the official agent of education. Secularization now proceeded more rapidly in the elementary schools, since most of them already were tax-supported. On the other hand, many of the private secondary schools that continued to bridge the gap between elementary schools and the colleges, were founded and supported by the churches. After the passing of the grammar schools, these church-supported institutions remained an important group in the secondary school field and kept the religious emphasis in their programs until well after the First World War. A number of these schools are still functioning today. Nevertheless as the state has continued to assume more responsibility for the secondary school program, secular trends have correspondingly increased and the curriculum of the modern high school is the result of this slow but constant evolution.

Similar changes also have taken place with regard to other standards and emphases. In the earlier days of the transition period following the Revolution, the quality of an institution was judged very largely by the difficulty of the course of study. The "transfer of training" doctrine was the prevalent educational theory, according to which, a study of difficult subject matter, such as the classical languages, resulted in a transfer of ability to other fields of mental endeavor. Liberal ideas promoted by Rousseau, Pestalozzi, Herbart, and Dewey, helped to change that point of view. Teachers of the early schools even as late as the 1840's and 1850's were not professionally trained. A growing interest in the work of Pestalozzi led William Maclure to bring Joseph Neef, one of Pestalozzi's assistants, to this country. James G. Carter, William C. Woodbridge, and Henry Barnard joined with Maclure and Neef in helping to stimulate interest in good pedagogy, and their efforts led to the founda-

tion of normal schools. The first private normal school in the United States was opened in 1823 by the Rev. Samuel Hall in Concord, Vermont. James G. Carter opened another private school for the training of teachers in Massachusetts later in the same year.

The latter half of the 19th Century witnessed a continued gradual broadening of functions and service. Such leaders as Horace Mann in Massachusetts and Henry Barnard in Connecticut helped in the development of the public school system. The establishment of land grant colleges by the Morrill Act of 1862 greatly extended the opportunities for higher education. At the other end of the scale, a kindergarten was opened in St. Louis in 1873. Emanuel Fallenberg introduced manual training as a phase of education sometime between 1887 and 1890. Herbert Spencer's (1820-1903) "What Knowledge Is Most Worth?" led to new emphasis on the study of science. John Dewey, one of the most influential of all the educational leaders, believed that the school should be life, not preparation for life. The school should have no definite curricula but should be a program of purposeful activity directed by the teacher toward worthwhile goals.

Among the principles underlying American education that have emerged through the years, the political activity of a democratic commonwealth is perhaps the first and most important. Thomas Jefferson believed that "the best way to prevent tyranny is to illuminate as far as practicable men's minds everywhere." Americans, like Pericles and his Athenian comrades, are people who have been committed to democratic principles and ideals. They early regarded education as the cornerstone of government by the people, and an important means of fostering these things and communicating them to their children. The American People also have recognized that the safety of unorganized society depends upon the moral integrity of the educational program. Although the church at this point has yielded much of its leadership to the state, education continues to be the chief bulwark of our civilization and those engaged in it are potent forces for the upholding and realizing of intellectual and moral ideals.

At the same time American educators have endeavored to keep the highest development of the individual steadily in perspective;

that, as the center of the social group, his training should be tailored to his personal needs, adjusted to his intellectual powers, and fitted as far as possible into his future vocation. The American sense of fair play demands that all members of our society—the high, the low, the rich, the poor, the brilliant, the average, and the handicapped—be given opportunity without discrimination.

Such, in brief outline, has been the development of education in the United States. It would not be complete, however, without noting the distinctive contribution that The Methodist Church has made and is still making to it.

D. The Contribution of The Methodist Church

The Wesleyan Revival began May 24, 1738, with John Wesley's profoundly heart-warming experience in Aldersgate Chapel, London. Wesley, first of all, was a churchman, fully ordained in the Church of England. His one great objective, following his Aldersgate experience, throughout the rest of his life was to bring the message of the Christian gospel to the common people. In the pursuit of that objective he traveled over 250,000 miles up and down the British Isles and preached more than 70,000 times. He was ably seconded in his efforts by his brother Charles, the hymn-writer, and George Whitefield.

At the same time Wesley accomplished a work of no mean proportions in the field of education. He was born into an education-minded family, and for the first ten years of his life, he grew up under the tutelage of a mother who was also a great teacher. After completing his studies at Charterhouse School, he entered Christ Church College, Oxford, at the age of seventeen. There he not only received his master's degree but remained for a time as an instructor. During his long career as an evangelist, Wesley labored prodigiously to enlighten the minds as well as awaken the souls of the people to whom he ministered. Those who came to hear Wesley had had little or no opportunity to go to school, so Wesley wrote books and pamphlets on all sorts of subjects, both religious and secular, and placed them in the hands of his converts. He continued to maintain his own intellectual vigor by reading and study as he rode from town to town on horseback. One of his first acts when he began his spir-

itual pilgrimage was to start schools for the children of the poor. He always stressed education in its practical aspects.

Meanwhile Methodists were coming to America, more from Ireland than from England, although their numbers at first were small. There were only six Methodist preachers on the entire American continent and six hundred members in societies in all the colonies in 1771. Robert Strawbridge in Maryland and Philip Embury in New York, who began their work in the 1760's, were the first Methodist preachers in America. Methodism grew rapidly in the years that followed and when the Methodist Episcopal Church was organized at Baltimore in 1784, there were eighty-three preachers and almost 15,000 recognized members. Five years later, when George Washington was inaugurated President, the number of Methodist ministers had doubled and the membership had grown to nearly 40,000.

The American people did not welcome the Methodists everywhere with open arms, and this was particularly true along the Atlantic seaboard. As Methodism in England had been a religious movement largely among poorer, uneducated classes in English society, so in America the Methodist circuit-riders directed their efforts mainly to reaching the settlers who were pushing out into the frontier. These people, too, were poor, and their educational opportunities under the circumstances were meager or nil. Leaders themselves were few in number and, beyond what native wit, energy, and resourcefulness they possessed, they were for the most part self-taught. While their lack of polish did not handicap them in their work in the frontier settlements, leaders and members of established churches in older and more erudite communities were inclined to regard them as boorish and illiterate.

During the Revolutionary War and for a number of years afterward, Methodist leaders faced a much more serious accusation of being pro-British. John Wesley himself was partly responsible for this. In 1775 Wesley published "A Calm Address to Our American Colonies" in which he completely sided with the King and roundly condemned the measures taken by the colonists. He remained a loyal supporter of King George throughout the entire Revolution.

Because of Wesley's Toryism and partisan activity, it was not long before American Methodists almost to a man were considered pro-British. The fact that some of the Methodist preachers were distributing Wesley's pamphlet and preaching Wesley's political doctrine so intensified the feelings of antagonism and suspicion that virtually all the Methodist leaders in America except Francis Asbury had to leave the country.

Asbury himself had to retire for a time into Delaware. During this period Freeborn Garrettson, another Methodist circuit rider, was mobbed, jailed, beaten, and attempts were made on his life with poison and firearms. In 1780 Garrettson spent two weeks in the Cambridge jail in New Jersey where he says, "I had a dirty floor for my bed, my saddle-bags for my pillow." Such experiences, however, not only served to weed out the unworthy, but at the same time induced scores and hundreds of Methodists to leave the seaboard along which the war was raging. Some of them escaped to Canada but many others pushed back into the pioneer settlements where the question of political sentiments would not be so apt to torment them.

Here the occupants of log cabins were eager for the coming of the preacher and represented opportunities offering new outposts for Methodist advance. Trails across the Appalachians opened. Jesse Lee wrote, "The Revolutionary War being now closed, and a general peace established, we could go into all parts of the country without fear, and we soon began to enlarge our borders and to preach in many places where we had not been before."

The first great wave of migration into the West reached its peak about 1800. Another great migration began in 1815 at the close of the War of 1812 and continued to 1820. The so-called Jackson migration was stimulated by the panic of 1837. It pushed across the Mississippi River, up into the Northwest and down into the Southwest, with the opening of two great highways, the Oregon and the Santa Fe Trails. After the discovery of gold in California in 1848, many more people came flocking to the West in the gold rush. In all the settling of the West, the Methodist circuit riders went with them or preceded them. More often than not, the circuit riders were the first persons to greet the prospective settler upon his arrival.

These men, as well as their Methodist brethren who remained in the east, were moved by a passion for education as genuine as their evangelistic zeal. Although their loyalty to the young republic no longer was questioned, since Bishops Asbury and Coke, John Dickins, and Thomas Morrell had presented their congratulatory address to President Washington on May 29th, 1789, expressing their approbation of the Constitution and their allegiance to the government, Methodists continued to be regarded by many people in the eastern communities as lacking culture and erudition. Such social discrimination not only helped to encourage the pioneering spirit in many Methodists, as we have already noted, but intensified their awareness of the need of education and their determination to do something about it.

The first attempts were not too encouraging. Cokesbury College was founded at Abingdon, Virginia, in 1785. The achievement represented unprecedented generosity and sacrificial effort; yet, by 1793, the school was heavily involved in financial difficulties and in 1795 it was destroyed by fire. A new building was purchased in Baltimore, but a second fire destroyed it in 1796 and the college was discontinued. Disillusioned by this experience, Francis Asbury turned his attention to the founding of schools of lower grade. "The Lord," he said, "called not Mr. Whitefield nor the Methodists to build colleges." As early as 1792, Asbury drew up a plan for district schools, and as a consequence, such schools as Ebenezer Academy in Brunswick County, Virginia, Bethel Academy in Jessamine County, Kentucky, Cokesbury School in western North Carolina in the Yadkin country, Wesley and Whitefield School in Georgia, and Union Seminary in Uniontown, Pennsylvania, were established; but all of them were located in out-of-the-way places as of that time, and none of them survived to become permanent institutions.

Meanwhile concern for the need of secondary schools and institutions of higher learning was growing in Methodist Annual and General Conferences. The General Conference of 1820 recommended to the Annual Conferences the establishment, as soon as practicable, of literary institutions under their control. The General Conference also changed the laws of the church to permit the appointment of ministers as administrators and teachers. A great col-

lege building period followed during the next twenty years. Augusta College was established by the Ohio and Kentucky Conferences at Augusta, Kentucky, in 1822. Madison College was opened at Uniontown, Pennsylvania, in 1827. Both of these schools flourished for a number of years but limited patronage and support forced them to close their doors.

The first permanent educational institutions established by the Methodists in America were secondary schools. The first one was established in Newmarket, New Hampshire, in 1817, in a building, the cost of which when completed was $755, with an enrollment of five boys and five girls. The location was an unfortunate choice and the school was removed to Wilbraham, Massachusetts, in 1825. Wilbur Fisk, a young and vigorous member of the New England Conference, who already had served a term as a presiding elder, was chosen to be the principal. Fisk remained as head of the school until he resigned to become president of Wesleyan University in 1831. Cazenovia Seminary was established by the Genesee Conference in 1824 as a co-educational school, which at that time was regarded as an experiment. A school subsequently to be known as Maine Wesleyan Seminary was opened in 1821, "for better education of persons designing to enter the Methodist ministry." Genesee Wesleyan Seminary was opened at Lima, New York, in 1832 under the presidency of the Rev. John Dempster. By 1840 there were at least twenty-eight academies, seminaries, and manual labor schools in operation under Methodist auspices in various parts of the country, each sponsored by a Methodist Conference. One of these was Newbury Seminary, founded in 1834 at Newbury, Vermont, later to be relocated at Montpelier, and eventually to be known as Vermont College.

The successful operation of these schools and their effectiveness in preparing students for advanced studies were among the factors leading to the founding of the first permanent Methodist colleges. During the 1830's Wesleyan University in Connecticut, Randolph-Macon College in Virginia, Dickinson and Allegheny Colleges in Pennsylvania, McKendree College in Illinois, Indiana Asbury College in Indiana, Emory College in Georgia, and Emory and Henry College in southwestern Virginia were established. Between 1840 and the outbreak of the Civil War, Ohio Wesleyan University, North-

western University, Iowa Wesleyan College and Baker University opened their doors. Methodist theological schools began operation in New England and at Evanston, Illinois. Comparatively few additional schools have been established by the Methodist Church in the one hundred years since the war.

From this brief survey of the American concept of education in its historical development and the part that Methodism has played in it, we can clearly see that the Methodist Church made its most important contribution in the west and during the period when the western sections of the country were being settled. Clearly also, the influence of the church was profound and far-reaching. In March, 1833, an article written by President Fisk of Wesleyan University appeared in the *Christian Advocate and Journal of New York,* entitled "A Great Proclamation, Missionary Intelligence, Hear! Hear!" The article referred to a story that previously had appeared in the *Advocate* concerning a delegation of Indians from the far Northwest who had come to St. Louis asking General Clark for information with regard to the "White Man's Book of Heaven." Dr. Fisk went on to say: "We are having a mission established there at once . . . Money will be forthcoming. I will be bondman for the Church. All we want is the men. Who will go? Who? I know one young man who, I think, will go, and of whom I can say, I know of none like him for the enterprise. If he will go (and I have written to him on the subject) we only want another, and the mission will be commenced the following season. Were I young and unencumbered, how joyfully would I go! But this honor is reserved for another. Bright will be his crown. Glorious his reward."

The young man to whom Dr. Fisk referred was Jason Lee, who had been a student under Dr. Fisk at Wilbraham Academy. For a year Lee traveled in the East addressing churches. He visited Washington and secured the endorsement of President Jackson and the Secretaries of State and War, and, in April, 1834, he with four other missionaries and teachers set out for Oregon. The territory at the time was under joint occupation of the United States and Great Britain. Lee and his party opened their mission in the valley of the Willamette River, arriving at the place on October 6, 1863. The program started as a school for the teaching of simple principles of agri-

culture and practical arts to the Indians and their children. The Indians, however, lacked diligence and ambition to settle down and become good farmers.

Meanwhile Jason Lee became more and more impressed with the great possibilities for settlement and development that the potentially rich Northwest afforded. He returned to the east in 1838 and endeavored to interest the federal government in extending sovereignty over the area and making it a part of the country. His efforts met with many frustrating delays and discouragements. Meanwhile the Indian Farm Mission proved a failure. On March 12, 1845, Lee died of tuberculosis, a brokenhearted man. Yet the Oregon Institute building in Salem, Oregon, which was sold in 1844 to Lee's successor for $4,000 became the first unit of Willamette University. Eventually Lee's dream of the Northwest becoming a part of the United States was realized.

In ways like these, Methodism has contributed both educationally and geographically to the growth of America.

The secondary schools that were established by the church in the east have had an important share in all these developments. They were the principal sources from which the educational leaders and teachers could be recruited for the new schools and colleges. Many of these men were educational statesmen of the first order and have left a lasting mark upon our educational history. Francis S. Hoyt, who began his career as the first principal of Springfield (Vermont) Wesleyan Seminary, and who also served as a principal of Newbury Seminary, became the first president of Willamette University. Clark T. Hinman, who also was a principal of Newbury Seminary, went from that institution to become the first president of Albion College and later became the first president of Northwestern University. John Dempster was a pioneer advocate of professional training for the ministry. He began his career in that field as a professor of theology at Newbury Seminary in 1844 and became the founder of Garrett Biblical Institute now known as Garrett Theological Seminary, in 1853. It is worthy of note that all of these men in their earlier years served as teachers and administrators in the

school that now has become Vermont College. Dr. Hoyt was also a graduate of Newbury Seminary.

Thus Vermont College moves into perspective as an institution that has had a strong and pervasive influence upon the development of education in America.

III

On the Ox Bow

III

ON THE OX BOW

Vermont College has passed through three distinct cycles and is now a full quarter century into its fourth. During the first period of thirty-four years, the school was located at Newbury, Vermont, and bore the proud name of Newbury Seminary. The history of the college is a story of founders, patrons, administrators, teachers, students, and graduates. It also is the story of a people who have cradled the institution in their midst.

A. The North Country

New England is rugged territory. One might wonder if passengers on the Mayflower would have bothered to get off the boat if they had realized how stern and rock-bound it really is. The subduing of the untamed wilderness was a slow and costly process. The graves that filled the burial plot at Plymouth during that first rigorous winter is a symbol of the price that the early settlers paid. The undertaking demanded so much of blood, sweat and tears that during the one hundred and fifty years from 1600 to 1750, the colonists established a beachhead scarcely more than one hundred miles deep anywhere in the new country along the Atlantic seaboard.

These people were not Indians, they were Europeans; and when they came to these shores they brought with them their ideas, their culture, and their living habits. They struggled heroically to establish and maintain the ways of life that they had known in the countries from which they came. Their needs for food, shelter, law and order, and the basic elements of communal living were the same here as anywhere. Family life meant homes and children. Children needed to be taught the cumulative wisdom of their elders and to be trained in the ways they should go.

Then came the wars, the French and Indian War, the Revolution, the War of 1812; and in their struggle to win and keep their independence, men had little time or thought for anything else. But

with the prospect of peace, people began to push out more and more into the frontier. Veterans of the Revolution shouldered their rifles and their axes and struck out along the Indian trails into the virgin forest to clear their tracts of land. Families packed their precious belongings onto oxcarts and trekked their way up rivers and streams into the farther valleys.

Prior to 1750 Vermont, less than two hundred miles from the coastal area, remained an unbroken wilderness, traversed here and there by Indian trails but uninhabited by either Indian or white man. Within the next fifty years after the Revolutionary War was over and danger of attack from the north subsided, the settlers began coming in from the south in two main movements following the Connecticut River and the valleys on the west side of the Green Mountain range. They came primarily to establish homes and immediately set about to match their wits against the rigors and demands of frontier living. The forest aisles rang with the blows of axes and the crash of falling trees as the land was cleared, log cabins were quickly built, and the first crop of corn was planted among the tree-stumps.

The asperities of such experience developed a hardy, self-reliant, and resourceful people. Gradually the frontier settlement emerged as an independent self-sustaining community with its grist mill, saw mill, blacksmith's shop, country store, and other small establishments where various artisans plied their trades. Out of such living also came forth what Dr. John M. Thomas, former president of Middlebury College, has described as "the spirit of the old Vermonter, a new and distinctive spirit in American life: liberty-loving in the extreme; counting no cause small in which justice is concerned; careless of superficialities; deliberate in decision; droll in speech; piercing to the heart of a matter with shrewd discerning instinct; never fooled twice in the same way; expecting to work hard for every penny and anticipating a reasonable amount of disappointment; shrewd in a bargain; tough in capacity for work; holding by a cause through thick and thin, and always with more in him than shows in his gait; such is the Vermonter, one of the most picturesque and certainly not the least useful of typical American men."

An institution like Vermont College which was established largely by Vermonters and has been maintained within the Vermont community for one hundred twenty-five years inevitably will reflect characteristics of the people. It will have a tendency to be cautious, conservative, and independent. It will wrestle with inadequate income and will strive to "make do and do without." At the same time it will make diligent effort to maintain scholastic integrity and grace plain living with high thinking. As this is written, many towns in the state are searching desperately for solutions to their school problems, yet Vermont people, from the earliest settlement, have been keenly interested in education as a part of their community life. Vermont was one of the first states to mention education in the state constitution in 1777. It was Senator Justin Morrill of Vermont who sponsored the federal law enacted in 1862 to establish land grant colleges. Vermont has contributed to American education such leaders as the Rev. Samuel Hall, Lucy Wheelock, Emma Willard, Caroline Woodworth, John Dewey, Dorothy Canfield Fisher, Dr. Clyde Hill, Dr. Rollo Reynolds, and Dr. Alfred Simpson. Dr. Simpson, a graduate of Montpelier Seminary, served for a number of years as Chairman of the Board of Trustees of Vermont College. Thus the quality of what Dorothy Canfield Fisher has chosen to call "the Vermont tradition" not only has been stamped upon its local institutions but has made important contributions to the development of education in other parts of the country.

B. The House That Sias Built

The New England Methodist Conference was organized in 1796, and at the time of its organization, included all Methodist socities within the six states and their nearly three thousand church members. Churches and members increased in such numbers within the next thirty-five years that the New Hampshire Conference was formed in 1832 to take care of the churches in that state and in the sections of Vermont on the eastern side of the Green Mountain range. The General Conference of 1820 had made Methodists everywhere education-conscious, and annual conferences that had not already taken steps to establish schools were seriously considering how they might do so. There was particular need for the opening

of educational opportunities in newly settled areas. Conference leaders as well as certain influential laymen in New Hampshire and Vermont already were aware of it.

Among the conference leaders was a man whose name was Solomon Sias. He was born in London, New Hampshire, February 25, 1781. His father, Captain Benjamin Sias, was a descendant of the French Huguenots. Solomon was the fourth among eight children. The Sias family came to Danville, Vermont, in March 1784, being among the first settlers. Captain Benjamin drew his family from Peacham on a hand sled.

The early education of Solomon Sias was sketchy. A few winters in a district school and a few months at Peacham Academy covered all the scholastic instruction he ever received. His mother's training had much to do with molding his character. Later, as a circuit rider traveling through the wilderness on horseback from appointment to appointment, he took up the study of Greek, Latin, and Hebrew. He was an independent thinker, fearless, ambitious, quick to take advantage of circumstances, an able executive, and a prodigious worker. He was an ardent abolitionist, an operator in the "Underground Railroad," and an enthusiastic Mason of high degree in the days when anti-masonic sentiment was strong in the Methodist Church. Limitations or seemingly insurmountable difficulties never daunted this man. In 1811 he was appointed to the New Hampshire District of the New England Methodist Conference, which embraced northeastern Vermont, all of New Hampshire above Charlestown, and a few towns in Maine. He rode about three thousand miles a year, received $19.75 for his year's work, and paid out $18.71 of it for expenses.

In 1815 he organized the first Methodist Sunday School in the old Union Street Church, now St. Paul's Church in Lynn, Massachusetts. In 1824 Solomon Sias assumed personal responsibility for *Zion's Herald,* a New England Methodist periodical that was on the verge of bankruptcy. In three years' time he paid off all outstanding debts, including a loan of $2,000, and turned over to his successors assets worth more than $8,000 and a list of six thousand paid subscribers.

His health broke under the rigors of frontier preaching and he

retired to Danville, Vermont, in 1828. He came to settle in Newbury, Vermont, ten years later, and became one of Newbury's most distinguished citizens.

The Methodist ministers of New Hampshire and eastern Vermont met at Lyndon, Vermont, in August, 1832, to organize as the New Hampshire Methodist Conference and Solomon Sias was one of these men. On August 13th he, as chairman of a special committee, introduced the following significant resolution:

"The committee to whom was referred the subject of a literary institution beg leave to report that, in their opinion, the time has come for this conference to extend its patronage to a literary institution located within its own boundary. Your committee would, therefore, recommend the adoption of the following resolution, to wit:

"Resolved, 1. That a committee of seven be appointed to take into consideration the propositions made to this conference by Captain Partridge of Norwich, and Colonel Buck of Chelsea, together with such other propositions as may be made from other places, for the establishment of a literary and scientific institution.

"Resolved, 2. That said committee be, and they hereby are, authorized to make such contracts and enter into such regulations and arrangements as may be necessary to carry the contemplated object into effect. Provided, said committee shall not enter into any arrangements or contracts which involve the conference in a debt of more than $_____ (amount unspecified) for every $1,000 they may obtain by purchase, the residue having been first obtained by donation, subscription, or other pledges.

"Resolved, 3. That the aforesaid committee be required to report to the next conference. The which is respectfully submitted. Solomon Sias, Chairman."

It seems incredible that a newly organized conference would take such a weighty and far-reaching step at its first session, were it not for the fact that all the ministers, churches, and territory involved had previously been a part of the New England organization where school issues already had been discussed at length. The records at

this point are meager but the needs both regional and local were obvious. From the fact that Captain Partridge and Colonel Buck came to Lyndon prepared to make bids in behalf of their respective communities, it is evident that some, if not all, of those who assembled to organize the conference expected to consider the founding of a school and presumably take some action. Furthermore Solomon Sias and Wilbur Fisk were intimate friends and Dr. Fisk had extensive knowledge of northern New England through his previous contacts as a presiding elder. The new college at Middletown, of which he was now president, would need more candidates for admission than Wilbraham Academy could supply. We can be sure that Dr. Fisk had urged the establishment of another school, and that tentative plans had been discussed before the Lyndon meeting. If the initial committee had not already been chosen, at least it is reasonable to suppose that the preliminary conversations paved the way for the prompt action that followed. However, Solomon Sias was a man who needed neither prompting nor urging. Clearly he had a strong and influential part in all these proceedings, and was indeed the patriarchal father of Vermont College.

The committee, under the energetic leadership of their chairman, lost no time in getting down to the business of choosing a location after the Lyndon conference adjourned. We do not know what offers Captain Partridge and Colonel Buck made beyond the fact that the citizens of Newbury, Vermont, in pledging $6,000 on condition that the New Hampshire Conference should raise an equal amount and locate the school in this town, offered a more substantial inducement than either Norwich or Chelsea. The committee selected Newbury.

From all points of view, at the time when the choice was made, it was a wise one. Mount Pulaski is hardly a mountain but at this point it does command a beautiful view of the Connecticut Valley, the river, and the New Hampshire hills. Newbury occupies a sightly terrace back from the west bank of the river, with the meadows extending about a mile in breadth between the village and the New Hampshire side. In its gentle run through the intervale, the stream takes a straight course for some distance; then bending and doubling, it touches the Newbury terrace, then stretches luxuriously toward

the hills of Haverhill. In its enclosure of the Ox Bow meadows, it makes a circuit of nearly four miles and returns within half a mile of the starting point. As late as 1760, a growth of splendid pine covered the plain where Newbury village now stands, and on the New Hampshire side a "mighty forest" stretched back from the expansive intervale to distant Mooselauke. The river abounded in salmon, the brooks in trout, and the forest in game.

The site appealed to General Jacob Bayley, who was on his way back from the north following the capture of Montreal, more strongly than anything he had ever seen before. He immediately began planning to take possession of what he regarded as the choicest land in the Connecticut Valley; and on September 30, 1762, he wrote to his brother-in-law, Moses Little, to purchase a stock of cattle for him and have them driven to Coos, where he stated he already had a winter's supply of hay cut for them, adding, "I have forty families now ready to move on the town. I presume to go myself in the spring, if I am well." In 1763, General Bayley secured title to these lands, for himself and his associates by a charter from the province of New Hampshire, which covered a tract six miles square on the west side of the Connecticut River, and to this tract he gave the name of Newbury in honor of the town of his birth. The town of Haverhill across the river was chartered the same day and both towns early became important points on the river. Even before the townships were actually chartered, a few pioneers were already on the ground, and the first families were coming upon river craft or afoot through the forests along trails marked by blazed trees. The people had educational ambitions at an early date. Haverhill made a bid for the location of Dartmouth College and lost out to Hanover in 1769. A quarter century later, Haverhill Academy appeared and soon developed into a feeder school for Dartmouth.

Before the competition of the railroads, when stage-coaching was at its prime, Newbury was a bustling center where the "through line between the seaboard and the north" laid up for the night. The cheery tavern was animated with the comings and goings of many travelers. Great merchandise wagons also moved up and down the highway.

Thus in the period of seventy years following the chartering of

the town, Mount Pulaski continued to look down upon the same broad fertile meadows, gleaming river, and forest-clad hills, but the immediate foreground had greatly changed. Rows of neat attractive homes bordering a pleasant village street, churches, a store, shops, and other public buildings presented the general appearance of a peaceful and prosperous community. There were signs of enterprise and culture. Newbury had entertained the 1787 and 1801 sessions of the Vermont Legislature and had cherished ambitions to become the state capital. Consequently when it became known in 1832 or thereabout that the Methodists in New Hampshire and eastern Vermont were considering the establishment of a school within their conference boundaries, Newbury became immediately interested and promptly made a bid for its location.

Having selected Newbury, Solomon Sias and his committee proceeded to purchase the old Lovewell farm and tavern stand, owned at that time by William Bailey, comprising what was subsequently known as the Sawyer House, and a large tract of land bounded on the east by the Connecticut River, southerly by land owned in 1900 by D. Y. Ford, and westerly by the ridge of Mount Pulaski. Meanwhile steps were being taken to secure a charter, and with the assistance of Wilbur Fisk, plans were drawn for a substantial brick building, forty by seventy feet and three stories high. Timothy Morse, resident agent, had charge of construction which began in the spring of 1833. The building was completed in the fall. A brickyard in South Newbury supplied the brick at a cost of $3 per thousand delivered on the site, and the initial cost of the building was $4,000. The institution received its charter from the legislature in 1833.

The trustees named in the act of incorporation were: Lyman Fitch, Benjamin R. Hoyt, John W. Hardy, Timothy Morse, John F. Adams, George W. Fairbanks, Benjamin F. Deming, Jared Perkins, Charles D. Cahoon, Silas Houghton, George Storrs, Daniel Hoit, and John Page. The first meeting under the charter was called at the Spring Hotel in Newbury, November 12, 1833. The school opened Monday, September 15, 1834, with the Rev. Charles Adams, A.B., as principal; Osmon C. Baker, assistant; Miss Elsey French, preceptress; Lewis B. Tebbetts, steward; Timothy Morse, resident

An Artist's Conception of Newbury Seminary in 1839

agent; and Reuben H. Deming, traveling agent. At the beginning of the winter and spring term, John G. Bennett joined the faculty as assistant instructor in English. Eighty-one boys and forty-one girls registered for the fall term. Enrollment for the second term increased to one hundred eighteen boys and sixty-six girls.

C. The Men Who Made Newbury Great

The success of Newbury Seminary, beginning thus auspiciously in 1834, can be traced in considerable degree to the quality of its administrative leadership. Timothy Morse, a layman residing in Newbury, was a man of force, persistence, and energy, who gave liberally of his time and talent to the development of the project. The majority of the men on the Board of Trustees were Methodist ministers, none of whom had had experience in managing such an institution. Even their own formal education had been sketchy. Nevertheless their awareness of the need, their determination to do something about it, and the soundness of their judgment more than made up for their lack in this respect. Moreover they had access to the sage counsel of such leaders as Solomon Sias and Wilbur Fisk. But the main strength of the school lay in the men who became its principals and the teachers who served on its faculty during the thirty-four years that the Seminary remained in Newbury.

Charles Adams was born in Stratham, New Hampshire, January 24, 1808. He began his preparation for college in the Methodist Academy at Newmarket, New Hampshire, and graduated from the school after it had removed to Wilbraham. He received his Bachelor of Arts degree from Bowdoin College in 1833 and came to Newbury the following year to become the first principal of the Seminary at the age of twenty-six. After leaving Newbury in 1839, he was principal of Wilbraham Academy for two years. He was professor in the Concord Biblical Institute, Methodism's first theological seminary, from 1841 to 1845, and was president of Jacksonville Female College at Jacksonville, Illinois, from 1858 to 1868. Dr. Adams was an able preacher, a skillful administrator, and the author of several books. During the later years of his life he continued to hold an administrative position under the auspices of the Methodist Church in Washington, D.C., where he died January 19, 1890.

Osmon C. Baker had been assistant principal during the years that Dr. Adams was at Newbury, and was elected to the principalship when Dr. Adams left the Seminary in 1839. Osmon Baker was born in Marlboro, New Hampshire, July 30, 1812. He was converted while a student under Dr. Fisk at Wilbraham Academy and became an exhorter in the Methodist Church at the age of seventeen. He entered Wesleyan University as a member of the first class in 1831, but was compelled to leave in his senior year on account of ill health. In addition to his administrative duties as principal of Newbury Seminary, Professor Baker taught a variety of subjects at different times as occasion demanded, including moral and natural science, Belles Lettres, Biblical literature, theology, and Latin. He was a strong supporter and promoter of professional education in preparation for the ministry and through his courses in theology and sacred literature he instituted at Newbury the first Methodist theological school in this country.

Dr. Baker left Newbury in 1844 to become pastor of St. Paul's Church in Manchester, New Hampshire. He was appointed a presiding elder in 1846 and was elected a professor in Concord Biblical Institute in 1847 under John Dempster. He was consecrated a bishop in the Methodist Church in 1852, and died December 20, 1871.

Bishop Baker was the author of several books relating to Methodist doctrines and discipline. One of his students at Newbury has described him: "a well proportioned, well developed man; near-sighted and always wearing glasses; a calm well-balanced man; thoughtful, kind, and a good advisor of the young. Nothing ever seemed to disturb his balance. But twice do I remember his ever being disturbed. The first, his daughter Marcia was sick. I was going from home to the Seminary. Mrs. Baker came to the door and said, 'Tell Mr. Baker Marcia is worse.' I ran to the Seminary and upstairs to his room, told him, and he, scarcely waiting to dismiss his class, grasped his hat and went out. It was the only time I ever saw him run. Marcia died. I thus learned in boyhood the depth of a father's love. The second time was at an evening lecture given by him in the old north school room. He always read his lectures. That night he used the library or reading room between the school room and the front of the building. The curtain—for that night he used the magic

lantern—was stretched in front of the door between the two rooms, at the left of the platform. I sat on the step of the platform. Someone in the darkness made a noise. Mr. Baker reproved him. The noise was repeated. Mr. Baker came out from the reading room, threw the curtain aside, and for the only time in my life, I heard him use sharp and severe language. I was not the guilty party, but I learned then that the best balanced man might sometimes be disturbed."

Clark T. Hinman, Dr. Baker's assistant, became his successor as the third principal when Dr. Baker left in 1844. Clark Hinman was born in Kartwright, New York, August 3, 1819. He entered Wesleyan University in 1836, graduated in 1839, and came immediately to Newbury Seminary where he taught mathematics, Greek, and intellectual science throughout the seven years that he remained there. Following his two years as principal, he was elected to the principalship of Wesleyan Seminary at Albion, Michigan, in 1846, and in due course became the first president of Albion College. He was elected the first president of Northwestern University June 23, 1853. The labor involved in raising funds and recruiting students proved too great, however, and Dr. Hinman died at Troy, New York, October 21, 1854, while on his way to Newbury. Dr. Hinman and his wife, Martha Morse, daughter of Timothy Morse, are buried at Newbury. One of Evanston's finest residential streets proudly bears his name.

Professor Solomon Sias, Jr., one of Dr. Hinman's former students at Newbury, has this to say about him: "Mr. Hinman was an orator both by nature and cultivation. Slimmer in form than Mr. Baker, but well proportioned. In the pulpit and on the lecture platform he wore a close fitting coat. His wife said that she had to put extra bands across the back, for as he warmed up in his talk and threw his hands a little forward and up before his face, he strained, if he did not rip, the back seam.

"One cold winter morning I came into the old south schoolroom, the room he used. He was standing near the stove which stood near the ladies' entrance from their dressing room. 'Come here,' he said. I obeyed. 'Stand where I am and look at that south win-

dow, bringing the sash near the pipe or casing.' I did so. 'What do you see?' 'The sash is crinkling so,' I replied, moving my hand right and left. 'What makes it?' he asked. 'I don't know.' 'Find out,' he said. This was largely his method of teaching; awakening thought, setting students investigating, and assisting them when necessary, but leaving them to draw their own conclusions."

Harvey Colcord Wood was born at Portsmouth, New Hampshire, March 25, 1817. He graduated from Dartmouth College in 1844, and received his master's degree from Wesleyan University in 1847. He was elected associate principal of Newbury Seminary in the fall of 1844 and taught Latin and natural science. After two years' service in this capacity, he became principal for the academic year of 1846. A year later he resigned to take the principalship of Springfield Wesleyan Seminary at Springfield, Vermont.

He transferred to the New Hampshire Conference in 1850, preaching at Marlow and serving as principal of Marlow Academy. In 1854 he transferred again to the Illinois Conference where he took charge of the Danville Seminary. He taught afterward for some ten years in Wisconsin and was county superintendent of schools. About 1880, he moved to Aurora, Nebraska, where he spent the remaining years of his life.

Harvey Wood grew up in a modest home. He and his people were poor, and Harvey worked his way with privations and much effort to go and get through college. He was rather quick tempered and positively set in his own way, an earnest and faithful teacher, severe and exacting, sympathizing with those who strove, but having scarcely any pity for the lazy. Walter R. Davenport speaks of him as "a good man of some ambition and much sacrifice, but not up to the stature of his distinguished predecessors."

Professor Wood was succeeded in the principalship at Newbury by Francis Southack Hoyt in 1847. Dr. Hoyt was born in Lyndon, Vermont, November 5, 1822. His father, the Rev. Benjamin R. Hoyt, was for twenty years a presiding elder in Vermont and New Hampshire and lived in Newbury from 1838 to 1844. He was one of the founders and a charter member of the Board of Trustees of the Seminary.

The son studied at Newbury under Professors Adams and Baker and graduated from Wesleyan University in 1844. When the Springfield Wesleyan Seminary was organized in 1846, Francis Hoyt became its first principal. He accepted the principalship at Newbury in 1847 and remained only one year, but long enough to become acquainted with Miss Phoebe Martha Dyar, the preceptress, whom he married December 24, 1848.

Dr. Hoyt taught in the Newark Wesleyan Institute at Newark, New Jersey, after his marriage. In 1850 he and Mrs. Hoyt were appointed missionaries to the Oregon Institute that Jason Lee and his associates had founded, and under Dr. Hoyt's leadership, the Institute became Willamette University in 1856. The Hoyts were in charge of these institutions for eleven years. Dr. Hoyt joined the faculty of Ohio Wesleyan University in 1861 and remained at Delaware for ten years. He became editor of the *Western Christian Advocate* in 1872 and served in that capacity for twelve years. He was a presiding elder in the North Ohio Conference from 1884 to 1896. Afterward he taught for a time at Baldwin University in Berea, Ohio. He was a member of the Methodist General Conference five times, and received honorary degrees from Baldwin and Ohio Wesleyan Universities. One who knew him has said that Dr. Hoyt was a pleasant gentleman who always had a kind greeting for each student he met. He ranks with Clark T. Hinman as one of the most distinguished educators to have been associated with Newbury Seminary.

Dr. Joseph Elijah King, the sixth principal of Newbury Seminary, was born at Laurens, New York, November 30, 1823. After attending school in Austinberg, Ohio, and Poultney, Vermont, (presumably Troy Conference Academy), he was admitted to the sophomore class at Wesleyan University in 1844 and graduated with Phi Beta Kappa honors in 1847. He began his work at Newbury Seminary in the same year as instructor in Latin and natural science, and became successor to Dr. Hoyt when he left at the end of the year. Following the introduction of the Female Collegiate Institute as an extension of the Seminary program in August, 1850, Dr. King at first was designated as acting president. A year later after the experiment had proved successful, he was granted full title as president and prin-

cipal. When he received an invitation in 1853 to take charge of the Fort Plain Seminary in New York, he notified the trustees at Newbury before giving his answer, but they neglected to take him seriously or to make any effort to retain his services. A few weeks later, he informed them that he had accepted the call and would have to leave on a certain date. His departure came as a shock and a matter of deep regret to the trustees and the entire school. He remained at Fort Plain only one year, however, and became the principal of Fort Edward Institute in 1854, where he stayed for the remainder of his teaching career. Dr. King died at Fort Edward, June 3, 1913.

Joseph King was perhaps the most popular and successful principal to serve Newbury Seminary. He was a hard worker, practical, shrewd, and resourceful. In his own words he describes extensive changes and improvements that were made in the Seminary building in 1850: "Three or four carpenters were employed. Solomon Sias, Jr. and myself put in the hardest kind of work gratis, and the rather considerable improvements were achieved in time, and paid for out of surplus revenue gathered from time to time. Aggregate cost must have been about $850. The carpenter-in-chief was Colonel Amherst Bailey, who that year, by no special fault or merit of his own, became my father-in-law." Years afterward, speaking of his marriage to Melissa Bailey, which took place July 22, 1850, Dr. King said jokingly that the Passumpsic Railroad which was constructed in the same year was built to bring the people to the wedding.

Newbury Seminary was especially fortunate in having an administrator of such sound business sense as Dr. King displayed in handling the school's financial affairs. He built the school up to the peak of its influence, attendance, and power. It reached the high water mark with a registration of three hundred twenty pupils in the fall of 1851. Dr. King handled the school funds personally, received all tuition fees and other revenue from the students, paid the operating expenses, and managed to turn modest surpluses over to the treasurer from year to year. His ability to make the most of slender resources is reflected in the fact that, although his salary when he came to Newbury was $350 (he boarded himself) and $500 when he left, he succeeded in saving $800 during his principalship.

Dr. King's true greatness and popularity, however, were reflected primarily in his personality and his ability as a speaker and a teacher. One sentence from a sermon which he delivered in the Methodist Church at Newbury, August 11, 1912, on the occasion of the town's 150th Anniversary, will serve as a key to his personal philosophy: "The man who walks in a heavenly guided path bears a charmed life until his work is done."

He knew young people and how to deal with them. Solomon Sias, Jr., tells us that the tops of the desks in the Seminary building originally were very broad. "Dr. King had them cut to narrow tops and the original lead color painted with a japan burnt sienna, so they would seat more students and could not be marked with a pencil."

Mr. Sias goes on to say that Dr. King "was the best principal, most energetic and most progressive teacher of all the principals with whom I was acquainted. Under his leadership the Seminary climbed to a height undreamed of by its friends. One evening when at home during our college vacation, I took out the old telescope at his request. After we were through I asked the boys to help me put it in the middle hall on the first floor. This done, I took a young lady's arm and bade them good night. Others followed my example. At prayers the next morning, Dr. King called up the 'Non-Intercourse Law' and wound up with the remark, 'Not even a young collegian can violate it with impunity.' I didn't try it again."

"As a teacher of rhetoric he was unrivalled. He taught us how to think, and how to express our thoughts. He woke up the dullest. Even old 'Pulaski Lyceum' became an arena of combatants that filled the old north schoolroom full every Friday night with speakers and listeners; the speakers strove with logical skill and positive argument to win, and the daily classes were the 'green room' of their preparations."

Dr. King received his Ph.D. degree from the Regents of the University of New York in 1872. Union College conferred the honorary degree of Doctor of Divinity upon him in 1863.

Henry Sanborn Noyes was born in Landaff, New Hampshire, December 24, 1822. He prepared for college at Newbury Seminary

under Dr. Baker, and must have been a better than average student, for he served as an assistant instructor in mathematics and Latin in 1845 and 1846 at the Seminary before leaving to enter Wesleyan University. He graduated from that institution in 1848 and was listed as an instructor in Springfield Wesleyan Seminary at the time of his graduation.

Professor Noyes returned to Newbury in 1850 to teach mathematics, Greek, and German. He became principal of the Seminary in 1854 and taught Greek and moral philosophy. On February 16, 1849, he married Harriet Verback who was a pupil in the Seminary, and who afterward served as preceptress during her husband's administration. President Hinman was well acquainted with Henry Noyes' ability as a mathematician and a teacher, and in June 1854, Noyes was elected professor of mathematics in Northwestern University, although he did not move to Evanston until June 1855. Dr. Hinman's death having left the presidency open, Professor Noyes was chosen to fill the vacancy immediately upon his arrival. He held the post for ten years, as manager, promoter, and central figure in that institution, and contributed immeasurably to its survival and success. His strength and stamina broke under the stress of his labors. From 1866 to 1869 he was relieved of as many of the administrative responsibilities as possible. In 1870 he went abroad hoping to regain his health, but was unable to do so, and returned to his duties at Evanston. His illness increased, however, and he died at his home May 24, 1872.

Professor Noyes was a brilliant scholar and was at home in several languages. It was said of him that he could recite long passages from Homer without a book to refresh his memory. Once in Evanston he heard a class in mathematics in Greek. On Commencement Day he awarded diplomas to his graduating students in sonorous Latin.

Charles Wesley Cushing was a Vermonter, born June 6, 1824, in "the barren acres of Burke" where, according to Walter R. Davenport, "they raised scrub spruces and boys who made great preachers and significant successes in various walks of life." He came to Newbury for the spring term in 1845 and became assistant instructor in

English in 1847. In 1849 he shifted to the teaching of natural science and penmanship. In 1852 some courses apparently were offered under Dr. King for the particular training of teachers, for Mr. Cushing was listed as an instructor in the "normal department." Upon the resignation of Principal Noyes in 1855, Professor Cushing was elected to fill the vacancy and to continue as instructor in "mental and moral science and normal instruction."

All in all, Charles Cushing was connected with Newbury Seminary for nearly twelve years. "There," he tells us, "providentially I met my wife at Father Stevens' where I boarded, within an hour after my arrival. Her name was Thirza Dyer. She was afterwards a student and assistant teacher in the Seminary."

He goes on to say: "The finishing part of my education was done mostly at the old Seminary." Commenting on Seminary life as he knew it, he continues, "Salaries were not very large in my time. I remember doing full work as a teacher, some years before I was principal, on a salary of $275 a year, and thought I was pretty well paid. At that time board at the boarding house, including washing, was $1.50 per week. My chum, Calvin S. Harrington, and I boarded ourselves one spring term for thirty-one cents a week each. The salary of the principal, as I recall it, was at first, $400 a year. It was soon advanced to $500, and for the last year or two, to $550, which was considered a great salary. As I remember, I think I received the same during the three years of my principalship."

After finishing his work at Newbury, Professor Cushing was principal for two years each in schools at Albany, Lansingburg, and Troy, New York. He served as principal of Lasell Seminary, Auburndale, Massachusetts, for ten years and taught for four years in Cleveland, Ohio. He spent two years in mission work in Italy and subsequently served various churches as pastor and presiding elder. He was the only principal of Newbury Seminary who never had the advantage of college training; yet Dr. Davenport speaks of him as "a polished gentleman, a fine orator, an admirable administrator, and a royal good man."

Although there is no evidence to indicate that Fenner E. King was in any way related to Dr. Joseph E. King, he scarcely could have

avoided being put to the constant disadvantage of standing in the shadow of Newbury's brilliant and popular leader. Fenner King was born in Cambridge, New York, on Christmas Day, 1825. He began his preparatory studies at the age of seventeen in Union Village Academy and completed them at Troy Conference Academy and Newbury Seminary. He graduated from Wesleyan University in 1854. In August of that year, he married Elizabeth Nelson of Ryegate, Vermont, who had graduated from Newbury Seminary in 1851; and together they served as principal and preceptress at Appleton Academy, Mount Vernon, New Hampshire, the following year. The Kings returned to Newbury in 1855 and Fenner King began teaching Latin and mathematics at the Seminary. After receiving his master's degree, he taught Greek, German, and mathematics during 1857. He became principal of the Seminary in 1858 and taught logic, mental science, and normal instruction. During the years 1859 and 1860, Professor King and Professor George C. Smith, his associate, leased the entire Seminary property from the trustees, Professor Smith serving as steward, and both families lived at the boarding house. After leaving the Seminary, Fenner King served as pastor in several Vermont churches and was elected principal of Jonesville Academy in Saratoga County, New York. Tuberculosis forced him to give up his work in the summer of 1865 and retire to a farm in Corydon, Iowa, where he died, March 30, 1869. Professor King's administration may have lacked dramatic qualities but the school continued to prosper under his leadership. He was ably assisted by a strong faculty that included two instructors who afterward successively became principals of the school.

The first of these was George Crosby Smith. Hes was born at St. Johnsbury, Vermont, July 13, 1830, educated at Newbury Seminary, and a graduate of Wesleyan University in the class of 1856. He taught for a short time at Carmel, New York, and Tilton, New Hampshire; then came to Newbury Seminary in 1858 as instructor in natural science and Latin. Professor Smith succeeded Fenner King as principal in 1862. Four years later he returned to Carmel, New York, where he was principal of Drew Female Seminary for twenty-six years.

Silas Quimby joined the Newbury faculty in 1858 as instructor in

mathematics and Greek. He was born at Haverhill, New Hampshire, October 19, 1837, studied at Tilton Seminary, and graduated from Wesleyan University in the class of 1859. After teaching nearly eight years at Newbury, he succeeded George Crosby Smith as principal in 1866. On July 10, 1862, he married Anna W. Scott, daughter of the Rev. Orange Scott, a staunch abolitionist who lived for a time in Newbury village. Professor Quimby was president of the New Hampshire Conference Seminary at Tilton from March, 1878, until 1885.

Speaking of his experience at Newbury, Professor Quimby has said: "My personal relations were more with the Seminary than with the citizens. I am much indebted to the influence of the years at Newbury. There I commenced my public life, learned many lessons in the school of experience, and met her who became the joy of my heart, the light of my home, and the mother of my children."

The last principal to serve Newbury Seminary before the school was moved to Montpelier was Simeon F. Chester. He was born at Brooklyn, Ohio, June 1, 1824. He grew up on a farm, prepared for college in the village academy, taught school during the winter and "boarded around"; and entered Wesleyan University in 1848, graduating in 1852. The first year after graduation, he taught mathematics in a seminary in Ohio. He came to Wilbraham, Massachusetts, in August, 1853, and taught Greek for a year in Wesleyan Academy, after which he was paymaster at the Indian Orchard Mills for nearly two years. He succeeded Silas Quimby as principal of Newbury Seminary in 1867 and continued as principal of the school for two years after it came to Montpelier. Professor Chester went from Montpelier to Springfield, Massachusetts, to accept the principalship of the Elm Street Grammar School, where he taught for nearly twenty-eight years. Commenting years afterward upon his year at Newbury, Professor Chester said: "My salary for the year I was at Newbury was $1,200, and I paid for our board out of it. Mrs. Chester and two children and myself lived in the boarding house, first floor, entering by the side door next to the shed or barn. We did not have the most elegant quarters in the world, nor did we have the best kind of living with Father Carter."

From the personal testimony of some of his students, it appears that Professor Chester was a serious-minded man and a strict disciplinarian.

"I always stood in awe of Professor Chester."

"We girls decided to shorten our skirts, which in those days were very long and reached nearly to the ground. The next day I came into Chapel and when Mr. Chester gave out his announcements, he said, 'Those young ladies who shortened their skirts will please let them down.' You had better believe it did not suit!"

"One April Fool's Day morning, as the bell rang for Chapel, the teachers and students saw, on the ridgepole of one of the recitation buildings, all of the furniture of the Chapel platform, including the venerable pulpit, which had been given the place of honor upon the central chimney. There was a general gasp of surprise, for it must have been a difficult and dangerous task to climb that roof in a fierce wind when bearing such burdens. Obviously there was no Chapel. But the next morning at Chapel there were flashes of the Judgment Day when Professor Chester delivered an impressive speech full of denunciation of the perpetrators of that 'dastardly outrage.' Behind him were all the faculty sitting like a Rhadamanthine Court, with eyes boring into the faces of the suspects to detect the flush of guilt."

On the other hand, Timothy Prescott Frost, who was one of Professor Chester's students, has spoken of him as an inspiring teacher, a masterful administrator, and a captivating personality. Daniel Dorchester, Jr., who also was one of his students, characterized Professor Chester as an able teacher, although too nervous to endure the trials and tribulations of a Seminary principal with equanimity, a scholar who knew the Greek grammar almost by heart, and altogether, an urbane Christian gentleman.

These twelve men carried the brunt of administrative responsibilities for the school from the standpoint both of education and business management for the thirty-four years that the Seminary remained on the Ox Bow. The trustees enrolled their sons and daughters as students and contributed what they could to the school's success. Solomon Sias and Timothy Morse labored unstintedly to help

the young institution take root. Benjamin Hoyt's son himself became one of the principals. But the school never had any endowment while it was at Newbury, and the operating budget had to be met by income from students' fees and tuitions, plus such meager contributions as could be secured from churches and individuals within the New Hampshire and Vermont areas. Only by diligent solicitation of funds and prospective students and business management of the most prudent sort were the principals able to keep the budget in balance. At the same time, they recruited instructors and carried a full load of teaching themselves.

D. Pioneers in Education

A number of the teachers who joined the faculty at Newbury were relatives of trustees, wives of the principals, college classmates, or graduates of the principal's alma mater. Yet generally speaking, the principals of old Newbury were flanked by a faculty of outstandingly able men and women. If this be nepotism, at least the school profited by it.

One of the most illustrious names on the list of instructors is that of John Dempster, a pioneer in the field of ministerial training in American Methodism. Dempster had become an ardent advocate of professional training for the ministry before he came to Newbury. Other denominations already had established theological schools when, as a presiding elder in the Oneida Conference, Dempster appealed to Bishop Elijah Hedding to appoint better trained men to his district. The bishop replied, "We have no such men to spare."

Meanwhile the New England Conference took a constructive step in this direction by calling a convention of New England Methodists, April 24, 1839, in Boston, to "consider the expediency of establishing a Methodist theological school." We have no list of the men who attended that meeting, but we can be sure that Osman C. Baker, as principal of Newbury Seminary, and Solomon Sias and Wilbur Fisk were among them.

Already in the winter of 1837, five or six young men who, as students at Newbury were preparing for the ministry, solicited the

principal to form a class in mental philosophy. The class was formed, but for lack of time on the part of Professor Baker or Professor Hinman, was given to Miss Betsy Dow, the preceptress. Miss Dow was the daughter of the Rev. John G. Dow, a member of the New Hampshire Conference and general agent for the school. The class prospered and both students and teacher received special commendation from the board of visitors for the manner and thoroughness of the work accomplished. Miss Dow continued teaching the class for another year, when, in 1839, Principal Baker took it on her departure and added studies of a theological nature.

The Boston convention in April, 1839, reached a decision to open a training school for ministers at Newbury, and in November, 1840, trustees were elected, financial agents appointed, and a faculty chosen; but, although Professor Baker continued his class, no school was formally opened, for funds were lacking. A year later, the Newbury Biblical Institute was constituted under Dr. Baker in 1841. In 1842 Professor William M. Willett resigned his chair in Wesleyan University and came to Newbury to teach Hebrew. About this time he also began publishing a periodical entitled the *Newbury Biblical Magazine* and plans were formulated for the erection of a hall for the theological students. Some materials were purchased, but work was postponed, awaiting formal approval by the conference. Meanwhile a portion of the Seminary building was set apart for the theological students and dedicated, September 29, 1843. Professor Baker delivered the dedicatory address on the subject, "The Call and Qualifications of the Christian Minister." There were twenty students in the class at that time. The Newbury Seminary catalog for the year 1843 listed the Rev. William M. Willett as president and professor of Biblical Literature, and the Rev. Osmon C. Baker as professor of theology in the Biblical Institute. When Dr. Baker resigned his principalship in 1844, John Dempster, who at that time was stationed in New York, was called to the management of the new department.

Dempster's first task was to raise funds. He even went to Scotland, although it is not exactly clear as to why he should have thought that Scotland would be a promising territory. His success, however, was small; and the prospect of the program becoming firm-

ly established at Newbury remained in doubt. John Dempster himself apparently wanted to locate the theological school elsewhere, and when the North Congregational Church in Concord, New Hampshire, offered the use of their old building in 1846 with the condition that the school remain in Concord for at least twenty years, the offer was gladly accepted. In 1867 the school moved to Boston where it became Boston Theological Seminary and now is known as Boston University School of Theology. Dr. Dempster remained at Concord with the school until 1853, then resigned and went to Evanston, Illinois, to help establish Garrett Biblical Institute lately renamed Garrett Theological Seminary. The school opened in January, 1854.

Other men and women added luster to the achievements of the Seminary faculty and a significant number of them went out from the school to render distinguished service in wider fields of education. Among them, Dr. James E. Latimer taught Greek, German, and mathematics at Newbury Seminary in 1847 and 1848. Later he was principal of Tilton Seminary in New Hampshire and eventually became dean of Boston University School of Theology. Calvin S. Harrington entered Newbury Seminary as a country boy from Burke, Vermont. He and his roommate, Charles W. Cushing, walked their way from home to school as vacations came and went, a distance of about forty-five miles, making the trip in two days. They were too poor to pay for any kind of conveyance. Calvin Harrington taught vocal music at Newbury in 1847 and subsequently was a member of the faculty at Wesleyan University for many years. Francis D. Hemenway, instructor in Mathematics and Latin at Newbury from 1850 to 1854, became a widely known and respected leader in the Methodist Church. Miss Mary A. Lathbury, teacher of French and ornamentals in 1861, will long be remembered for her hymns, "Day Is Dying in the West," and "Break Thou the Bread of Life." Newbury alumni also often spoke of David A. French, vocal and instrumental music teacher (1858-1867); Kate L. Jewell, preceptress and instructor in botany and Belles Lettres (1866-1867); and Mary A. Pomeroy, who taught French and bookkeeping (1867), with respect and affection.

These men and women, founders, administrators, and teachers,

did more than any others to make Newbury Seminary the remarkable institution that it was. In an historical address delivered in the Methodist Church at Newbury, September 19, 1900, Horace W. Bailey, one of Newbury's leading citizens, paid tribute to the leaders and teachers of the Seminary in these words:

"If time and space permitted, we could demonstrate that the principals of Newbury Seminary were flanked by a faculty of able men and women forming a group of educators unparalleled in the annals of education in this or any other country. Search the history of every institution of learning in the land and find, if you can, another group of twelve men so completely harnessed to, and for so many years engaged in the education of mind and heart. They were indeed strong men. . . . What a glorious record of education, for Christianity, for humanity, erected by the self-denial and heroic efforts of a noble ancestry! They builded better than they knew."

One might well be advised to accept such judgment with reservations, rendered as it was by a native son at a time when both speaker and audience were in a mellow and reminiscent mood. Yet, on another occasion, Dr. James A. Beebe, Dean of Boston University School of Theology, characterized the same group of principals and teachers as "filled with a spirit of intellectual adventure, offering hospitality to new ideas, a spirit that made a great school." Dean Beebe went on to say: "Greatness in institutions is never determined by excessive enrollments or huge endowments or elaborate equipment. Rather it is measured by the attitude of the institution toward new facts of every kind. Here was a little seminary in the country which asserted the rights of the mind in religion, that religion must justify itself in thought as well as feeling, when to say so meant criticism. Theirs was the spirit of honest inquiry, the spirit of hospitality to new light and truth from any quarter, the spirit of understanding which sees that all life is one and that every truth must live at peace with every other."

E. An Ambitious Curriculum

In all fairness, as we have said, it must be remembered that a school is much more than administrative policy and the caliber of

a teaching staff. A school is the sum of all its parts. It is the outgrowth of its history. The school on the Ox Bow had great ambitions. A glance at the variety and scope of the courses offered during the period of thirty-four years would give the impression that the Seminary aspired to be all things to all men.

The institution opened in 1834 with five departments. The English Department listed courses based upon such texts as "American First Class Book," "Smith's Productive Grammar," "Adams' New Arithmetic," "Colburn's First Lessons," "Malta Brun's Geography," and "Worcester's History." The Department of Languages offered studies in "Fisk's Greek Grammar," "Greek Lessons," "Greek New Testament," "Jacobs' Greek Reader," "Gould's Edition of Latin Grammar," "Leverett's Latin Tutor," "Jacobs' Latin Reader," "Caesar's Commentaries," "Sallust," "Cicero's Select Orations," "Virgil," "Levizac's French Grammar," "French Reader," "Traducteur Francois," "Telemarque," and "Charles VII." The Department of Natural Science included courses in "Wilkins' Astronomy," "Blake's Natural Philosophy," "Comstock's Chemistry," and "Eaton's Botany." The Department of Mathematics offered "Colburn's Algebra," "Legendre's Geometry," "Smith's Trigonometry," and "Flint's Surveying." The Department of Moral Science and Belles Lettres embraced such subjects as "Upham's Philosophy," "Newman's Rhetoric," "Hedges' Logic," "Watts on the Mind," "Paley's Evidence," and "Porter's Analysis." Before the first year was out, new studies in the "Political Class Book," "Hebrew," and "Hitchcock's Bookkeeping" were added to the curriculum. The catalog also announced that "there is a Chemical, Philosophical, and Astronomical Apparatus belonging to the Institution which is sufficiently extensive for the illustration of nearly all parts of those branches, to which constant additions will be made."

A Juvenile Department was established in 1836, with Miss Mehitable Baker as teacher, and a beginning enrollment of thirty-two children. In describing it, the catalog said that "it embraces such as are esteemed too young to enter the higher edepartments of the institution. Its members are under the eye of their teacher during the study hours, and are taught the primary branches of school instruction."

Italian and Spanish were added to the Seminary curriculum in the same year. Mr. Augustus Pond joined the faculty in 1837 as teacher of music. That year the catalog declared that "the design of Newbury Seminary is to confer a substantial English education, as well as to give instruction in the modern languages and in the ancient languages as far as is necessary to prepare the student for admission to college. The facilities for improvement at this school are of a superior order and the apparatus and cabinet of minerals, already very respectable, is constantly improving. Instruction in the natural sciences is given by the combined method of lectures and recitations. A small but valuable library belongs to the institution, which is devoted to the benefit of the students."

Four years later, "a valuable reflecting telescope, solar and compound microscope, a full pneumatic apparatus, surveyor's compass and mathematical instruments, electro-magnetic apparatus, optical apparatus, globes, maps, and suitable apparatus for the illustration of the general principles of chemistry" had been added to the school equipment. The library contained five hundred volumes, and a reading room, recently opened, was supplied with religious, political, and literary newspapers and periodicals from different parts of the country.

The Biblical Institute, to which previous reference has been made, is first mentioned in the catalog of 1843. The studies listed included Greek New Testament, Stuart's Grammar of the New Testament, Robinson's Greek Lexicon, the Hebrew Bible, Stuart's Hebrew Grammar and Christomathy, Davidson's Biblical Criticism, Seider's Principles of Interpretation, Gerard and Horne, Jahn's Biblical Antiquities, Rosenmuller's Scriptural Geography, Alexander and Jones' Canons of Old and New Testaments, Ecclesiastical History, Watson's Institutes, Wayland's Moral Science, and Paley's Evidences of Christianity. In addition to these studies, the students in theology were required to preach sermons before their classmates and instructors, receive criticisms, study sacred rhetoric, and write essays at frequent intervals. It was a rugged and ambitious program.

The Seminary took another bold progressive step in August, 1850, when the Female Collegiate Institute went into operation.

What we have already said concerning the history of the development of education for women underscores the significance of this step. Even as late as the 1840's and '50's, equal opportunity for women with men in the field of higher education continued to be a radically new idea. In the early 1800's foundations began to be laid for the education of girls. Some of the academies and seminaries were coeducational, now and then a school for girls only. The Emma Willard School was established in 1819; the Catherine Beecher Academy at Hartford in 1822. Mary Lyon founded Mount Holyoke Female Seminary in 1836. Prior to 1830, however, no school in the country admitted women as candidates for an academic degree. Oberlin is generally conceded to have been the first to do so in 1833. Antioch followed suit twenty years later.

In offering full opportunities for a secondary school education to women as well as men from the very beginning of its history, Newbury Seminary clearly was one of the pioneers in this field. Many of the courses available to girls were, in fact, virtually of college grade. The leaders of the seminary felt, however, that this was not enough. Young ladies needed to be given opportunity for "a thorough, systematic and liberal course of study, incorporating in it, to a goodly degree, the solidity and severity of the course pursued in the best male colleges, and yet retaining all the desirable graces and accomplishments taught in female colleges of the highest grade in the land." They believed that Newbury was a proper educational center for the location of such a program. The State Legislature accordingly granted a charter in 1849 for the establishment of a Female Collegiate Institute. The leaders, as a matter of mutual economy, made arrangements with the trustees of the Seminary whereby the Seminary and the Collegiate Institute, although distinct in their organization and differing materially in their programs, yet could share the physical plant and operate financially as one. The Seminary building was remodeled and repaired, space hitherto unoccupied was made available, and the faculty was reconstituted to take care of both programs. Solomon Sias was president of the Board of Trustees of the Institute from 1850 to 1852 and had an important part in its establishment. Several young ladies, qualified by superior scholarship, entered at once upon the studies of the senior year, and

at the close of the spring term, five of them received their diplomas, constituting the first graduating class. Thus they are entitled to be regarded as the first alumnae of Vermont College!

Some idea of the comprehensiveness of the Collegiate Institute program and of the standards set may be gained from the requirements for admission and the curriculum outlined in the catalog of 1850-51:

"Candidates for admission to the Graduates Course must be able to pass a satisfactory examination in the following studies. Those deficient in some one department,—if advanced students in other departments,—may, by permission, enter the class, but must make up such deficiency and pass examination during the year.

"Preparatory Studies: Arithmetic, Algebra (through simple equations), Geography, Physiology, Natural Philosophy, English Grammar, American History, First Book in Latin.

"Graduate Course, Sophomore Year: Algebra, Astronomy, Chemistry, Rhetoric, Caesar, Virgil, French, Elocution, Parsing, Composition, Penmanship.

"Junior Year: Geometry, Mensuration, Chemistry, Botany, Mental Philosophy, Logic, Moral Philosophy, Virgil, Cicero, French or Greek, Drawing, Composition, Music.

"Senior Year: Trigonometry, Mathematical Astronomy, Geology, Mineralogy, Natural History, United States History, Legal Rights of Women, Moral Philosophy, Elements of Criticism, Paley's Evidences of Christianity, Latin, French, other classics or modern languages, Monochromatic (Oil painting), and English Prosody.

"Elective Courses: Besides the studies left optional with the student in the above course, the faculty will, when they deem it practicable, vary the course, to adapt it to those who may desire to give greater prominence to any one department, provided always that the real *amount* of study is not lessened.

"Diplomas: The young ladies who shall have completed the entire course of study and sustained satisfactory examinations will receive a classical diploma, and those who shall have completed all

studies in the course except Latin, and sustained satisfactory examinations may receive a scientific diploma.

"Time: Diplomas will be conferred when the course shall have been completed, without reference to the time spent in study, provided that no lady will be entitled to a diploma who shall not have been a member of the Institute at least two terms. The diplomas are on parchment, and are publicly awarded in the name and by the authority of the state.

"Examinations: There will be a rigid public examination of all classes at the close of the fall and spring terms, and also an impartial examination of each class by the faculty at the close of the winter and spring terms: and the members of the classes will be advanced or not according to their proficiency.

"The Academical Course of Study, hitherto published, has, with some modifications, been merged with the more extensive and thorough Graduate Course adopted by the officers of the Female Collegiate Institute. Those young ladies who may not wish to accomplish the entire course in the Institute will find it to their advantage to direct their efforts according to some approved plan. The order of succession in the studies of the Collegiate Institute is thought to be a very natural and efficient one; and it will at least be found a better route towards the mountain top than the whimsical and zigzag course in which many students are wasting their energies."

It will appear from the foregoing catalog excerpts that the standards thus set up by the Collegiate Institute at Newbury compare favorably with requirements established by other institutions of college grade that admitted women during that period. The Institute continued to function as long as the Seminary remained in Newbury and one hundred fifty-one girls graduated from it before the school moved to Montpelier in 1868.

At about the same time, or shortly after the Collegiate Institute was established, a teachers' class was formed as an added feature of the Seminary curriculum. It met twice each week during the fall and spring terms, and paid special attention to the best known methods of teaching and governing common schools. Familiar lec-

tures were given with reference to the philosophy and practical details of teaching. Exercises were enlivened by discussions and essays from the ladies and gentlemen who comprised the class. It was the intention of the school authorities that this should be a "prominent and permanent department of the Seminary and furnish to the students the requisite facilities for becoming efficient and successful teachers." No extra charges were made for enrollment in the class. There was a considerable demand for teachers in many communities then as now, and many students attending Newbury Seminary depended upon terms of teaching interspersed with their attendance at the Seminary for the money necessary to finance their education. The Teacher Training Class thus served a practical and useful purpose from several points of view.

In addition to providing facilities for study in the solid branches of learning, the Seminary offered instruction in an extensive variety of subjects, including (besides those already mentioned), Poonah Painting, Pellis Work, Wax Fruit and Flowers, Oriental Painting, Grecian Painting, and Hair Flowers. From 1862 for the duration of the Civil War, a Military Department was established, affording young men daily drill and instruction in military tactics. Lieutenant Sumner Smith was the instructor.

In general, each Seminary student was expected to have three full studies every term. Persons who received instruction from any member of the faculty in any department were considered members of the school. Records of scholarship and conduct were kept, each teacher keeping an exact register of the merits of the students in their daily recitations, grading them so that their standing for the term might range from 100 to 500, according to the character of their recitations. These records were read at the close of each term. In addition to the scheduled class work, extra-curricular lectures on such subjects as Natural Philosophy, Chemistry, Astronomy, Geology, Physiology, Elocution, Manners, and general topics connected with science and education were delivered frequently for the benefit of all the students.

F. Student Life at Newbury

We already have mentioned the salaries that some of the princi-

pals received. Professor Harvey C. Wood received $300 as assistant principal. Phoebe Martha Dyar, as preceptress, received $175 and board at the Seminary boarding house for her year's work.

How much did it cost a student to attend the Seminary? The following excerpts taken at random from Seminary catalogs during the thirty-four years, will give a fairly comprehensive answer:

From the second catalog issued by the school: "Expenses, tuition, fees for study of the natural sciences and mathematics, per quarter, $3.50. All other English studies, $3.00. Languages, $4.00. Board in the establishment, including everything, $1.25 per week."

From the catalog of 1840: "Expenses, common English branches, per week, 27 cents; all other studies, 36 cents per week. Ornamental branches per term, $1.00. Music with the use of the pianoforte, $8.00. Incidental expenses for term, 25 cents. Board in the establishment, including room and washing, per week, $1.50."

From the catalog of 1850: "To the basis of $3.50 will be added, Sophomore class, each higher English, 40 cents; each language, 60 cents. Junior class, each higher English, 60 cents; each language, 65 cents. Senior class, each higher English, 60 cents; each language, 70 cents.

"Transient or irregular students, ladies or gentlemen, who may have studies in different classes, will be charged on the above plan. Those who by permission attend to one branch exclusively, will be charged for that branch in addition to one third the tuition for common English. Extra branches in Institute or Seminary: Beginners in Drawing, per term, $1.00; Crayoning and Advanced Drawing, $1.50; Painting, Water Colors, $2.00; Monochromatic, twenty-five lessons, $2.00; Perspective, twenty-five lessons, $2.00; Penmanship, with stationery, $1.00; Piano, with instrument, $8.00; German, Spanish, Italian, each, 70 cents; Bookkeeping, 70 cents; Surveying, with instruments, 70 cents.

"N. B. From the tuition bills of the children of evangelical clergymen, one third will be deducted.

"Board in the Seminary boarding house, including room rent, used furniture, washing and fuel, $1.50 per week. Those who wish to

board themselves (as many do), can procure suitable rooms, partly furnished, near the Seminary. Economical students support themselves well in this way for less than $1.00 per week."

From the catalog of 1860: "Tuition per term of eleven weeks, Common English, (including Reading, Spelling, Arithmetic, Grammar, Geography, and History of the United States), $3.50; incidental expenses, 50 cents. To which will be added, for each higher English study, 75 cents, (except Chemistry, Surveying and Bookkeeping, each, $1.25); Latin and Greek, $1.00; French, $3.00; French alone, $6.50; German and other modern languages, $3.00 each; Elocution, $1.00; Penmanship, $1.00; instruction on the piano or melodion, also thorough bass and harmony, each, $8.00; Bronze Painting, $5.00; Colored Crayons, $3.00; Monochromatic, $3.00; Pencilling, $2.00; Wax Fruit and Flowers, $4.00 each; Water Colors, $3.00; Oriental Painting, $3.00; Grecian Painting, $3.00; Hair Flowers, $2.50.

"From the tuition bills of children of clergymen, one third will be deducted, except for Ornamentals, French, and Music. The charge for diploma is $2.00.

"Board in the Seminary boarding house, including room rent, use of furniture, and washing, $2.00 per week, payable one half in advance, and the balance at the middle of the term. Board and tuition in common English, per term of eleven weeks, $25.00; per year, $100. Wood furnished at fair prices. Students provide their own lights, napkins, towels, and toilet soap. Wood sawed and carried to the ladies' rooms without extra charge. Students will not be allowed to board at hotels."

From the catalog of 1867: "Tuition, Common English, including Reading, Spelling, Common School Arithmetic, Geography, and History of the United States, per term, $4.50; incidental expenses, per term, 75 cents; to which will be added, for each unspecified higher English study, 75 cents; Philosophy, Chemistry, Surveying, and Bookkeeping, each, extra, $1.25; Latin, Greek, Elocution, Normal Instruction, Penmanship, and Vocal Music, each, $1.00; French, with other studies, $3; French alone, one class, $6.50; instruction on the piano or melodeon, also thorough bass and harmony, $10; use of piano, one hour per day for the term, $1.50; Pencilling, $3; Pas-

tel, Monochromatic, and Water Colors, each, $4; Prospective, $5; Wax Fruit and Flowers, $6; Oil Painting, $6.

"Tuition must be settled as soon as the tenth day of the term. No student will be allowed to commence a second term until all previous bills are settled. Board in the Seminary boarding house, including room rent, use of furniture, and washing, $3 per week, payable one half in advance, and the balance at the middle of the term. This item is liable to variation, according to the state of the market."

A comparative study of these figures will indicate that "creeping inflation" was an economic problem then as now. At the same time one can but marvel at the slender margin on which the Seminary must have operated. Newbury was a poor man's school, drawing scant support from people with small incomes and thrifty habits. Circumstances forced the administrative leaders to make every penny do double duty in order to keep solvent.

There were two school terms of twenty-four weeks each in the year, commencing on the first Wednesdays of March and September; and each term was preceded by a vacation of two weeks. The terms were divided into quarters of twelve weeks each with no vacation between them. Studies commenced at the beginning of every quarter. Students were urged to enroll at the commencement of the quarter, but were permitted to enter at any time with such accommodations as could be arranged.

Although the average age of Newbury students (twenty-two years in 1858) was several years older than that of the modern high school teenager, the rules and regulations laid down by the administration indicate that the students were kept under strict surveillance at all times. In addition to keeping scholastic records, the members of the faculty kept a list of demerits according to the following plan: absence from a daily recitation without excuse, one; from prayers, one; from public worship, on the Sabbath, each half holiday, one; from a daily exercise, two; deficiency in a daily recitation, one; in a weekly exercise, two; tardiness, one half demerit. Students were marked for disorderly conduct in their rooms and elsewhere, for improper absences from their rooms during study hours, or for decided violation of any of the Seminary rules. A public report

of both merits and demerits was made at the close of each term, and on request, a copy of the report was forwarded to the parents or guardians. Parents and guardians also were advised to deposit money for student expenses with a member of the faculty or some other responsible person. "Too much money," it was said, "is the ruin of many students who, were it not for this, would make commendable progress."

The "Laws of Newbury Seminary," as published by the school in 1839, were as follows:

"Study hours are to be very carefully observed. All conversation such as may be heard from room to room, all visiting, music, loud reading or declamation; in short, any and everything calculated to occasion disturbance is to be absolutely and totally dispensed with. Every student is required during study hours to be in his own room, applying himself with the same diligence to his studies as though immediately under the eye of a teacher, and any marked violation of the above regulation will insure to the delinquent a forfeiture of the privilege of occupying his room in the time specified.

"All students are required to assemble at morning prayers, and each one to be furnished with the Scriptures that he may be ready to participate in the services; and the strictest order, attention, and seriousness are, of course, to be observed on those occasions.

"The Library shall be opened every week in term time. No student shall take out more than one book at a time. Each shall be careful that his book be covered while in his possession, and that it be exchanged or renewed at the end of the week.

"Due respect must always be observed toward all the officers of the institution, and a gentlemanly and ladylike deportment always manifested by the students in their intercourse with each other. All abusing, insulting, and quarrelling, whether with fellow students, or any other person, visiting groceries, taverns, or other public places for the purpose of entertainment, all playing at games of chance in the rooms of the Seminary or elsewhere, and all practices calculated to injure the morals or disturb the good order of the school are strictly and totally forbidden.

"It is required of students that they strictly observe the Sabbath day throughout. They will dispense with their ordinary studies and diversions, attend public worship forenoon and afternoon, give serious and careful attention to the religious exercises and refrain from visiting and all trifling conversation and conduct. It is recommended to students that, so far as possible, the time on the Sabbath not spent in public worship and other public religious exercises should be spent in their own rooms in pious reading, meditation, and prayers.

"The two sexes will not visit each other's rooms, nor will they associate together in walking or riding, without special permission from the principal. The above law is also to regulate the conduct of students of both sexes in their intercourse with those not belonging to the school, unless special permission to do otherwise be obtained from the principal, or in his absence, from the steward. It is provided, however, that the above rule shall not be considered as prohibiting parents, guardians, brothers and sisters, residing in the same family, from walking or riding in company.

"Those students who remain in Newbury in time of vacation, whether at the boarding house or in a private family, will be held responsible to the government of the institution for their good conduct and uniform observance of the laws of the institution, and any transgression or misdemeanor during a vacation may debar them the privilege of again entering the school at the discretion of the principal.

"The above laws will be read from time to time before the students and all violations will meet a public and prompt notice.

"A gentlemanly and ladylike deportment at all times is required of the boarders in their intercourse with each other and in all their movements in and about the boarding house. Rude and indecent language, calling each other by improper names, or otherwise needlessly injuring each other's feelings, smoking in any part of the house, walking about the house with hats on, boisterous talking and laughing, whistling, running, jumping, or making any other disturbances, or crowding the alleys and doors for conversation; in fine, all ungentlemanly conduct in or about the house is considered a breach

of this rule. Special attention shall be paid to cleanliness. Entering the house with dirty feet, spitting on the floor and steps, making any unnecessary dirt in any department, dirty appearance of person, clothing, etc., are strictly forbidden.

"The scholars' rooms shall be considered as their homes, and each shall be accountable for any improper conduct in their respective rooms, or injury to them or furniture, unless they designate the aggressor. They shall also see that their books, clothing, furniture, etc., are kept in their proper places, and their rooms, after they have set them in order in the morning, be at all times ready for inspection. In short, let the motto be, 'a place for everything and everything in its place.'

"Let the following regulations be observed in relation to the lower rooms: Nos. 1 and 3 are not to be frequented by the students. No. 1 is to be kept for a parlor for the steward and family, and officers of the institution. No. 2 is a common keeping room for the family and for the students to introduce such company from abroad as may from time to time visit them. No. 3 is the private room for the steward's family. The kitchen is not to be frequented by the students except for particular business, and none of either sex shall stop there any longer than is necessary to accomplish their business. The young gentlemen will prepare the wood after it is brought into the yard for warming their own rooms. The young ladies will take care of their own clothes, except washing, and both ladies and gentlemen will set and keep in order their own rooms and have them ready for inspection by the breakfast hours.

Order of the Day

"1. The bell will ring in the morning a little before sunrise for rising, at which time the scholars will rise, wash, and prepare for breakfast.

"2. A warning bell will be rung a few minutes before every meal, at which the young ladies and gentlemen will repair to their respective drawing rooms and arrange themselves in the order they will sit at the table, and at the ringing of the second bell, will proceed to the dining hall, the young ladies first and the young gentle-

men after in due order; and will retire in the same order, after the officers and strangers who may be present shall have gone out.

"3. No scholars will be permitted to enter the closet or help themselves to food between their regular meals.

"4. If any scholar shall be unnecessarily absent from his regular meal, he will fast until the next. Food will not be provided to be taken out of the house except in special cases at the discretion of the steward or the stewardess.

"5. Morning prayers immediately after breakfast, and evening prayers immediately after supper, and at nine o'clock the students will retire to their rooms for the night and retire to rest before 10 o'clock, and have their lights and fires extinguished by that time, and no one will sleep out of his or her room without permission."

The foregoing regulations indicate that the religious atmosphere at Newbury was all-pervasive and strongly evangelistic. Inasmuch as the Seminary was under the sponsorship of the Methodist Church and the majority of the Board of Trustees and the officers were Methodist ministers, this was to be expected. Most of the students came from Methodist homes, and a substantial number of them from Methodist parsonages. It was a time when the revival meeting was a regular annual feature of the church program, and evangelists came to Newbury frequently to conduct services in the church and at the school. At the same time, young men were coming to the Seminary in considerable numbers to prepare for the ministry. One report made by the Committee on education to the Vermont Methodist Conference states that "between forty-five and fifty students have been converted." During the period, 1846-'58, professions of conversion among the students were said to average seventy-five a year; and in 1858 alone, thirty-four students were licensed to preach.

Under the circumstances it is not surprising that, even in that day, students brought up in a more liberal church tradition found themselves somewhat irked by such strong doses of religious fervor. Yet somehow the school seemed to avoid the stigma of bigotry or objectionable sectarianism. Perhaps the fact that the atmosphere of the campus reflected the religious climate prevailing throughout

New England during that period in American history helped it to escape such criticism. Certainly the relative immunity the school enjoyed was due in large part to the spirit of intellectual liberty that it cherished. Newbury asserted the rights of the mind in religion as well as in other fields of thought; and students were permitted to attend the school then as now without discrimination as to religious preferences. They were encouraged to think for themselves. The school discipline, described in the catalog of 1866 as "moral and paternal," aimed "to assist in the formation of good habits, and in the development of a character such as will be an honor in life. The admission of students to the institution implies a sacred contract on their part faithfully to obey its regulations." Dr. Joseph King summarized the purpose of the school on the Ox Bow in these words: "Its work has been to prepare students for college, to fit young men and young women for teaching, and to qualify them to meet all the just claims of society."

A student, commenting in after years upon his experience at Newbury, had this to say:

"How strange, peculiar, and almost offensive seemed the spiritual atmosphere of the school. Compelled to go to church, I attended the Congregational. I took no part in the religious exercises of the school, although there was quite a constant revival. But, as a lad of between seventeen and eighteen, I was naturally impressionable. I loved the school; I loved the teachers; I liked my studies. I enjoyed my associates; I was delighted with all my environment . . . I shall never tire of dwelling on those inspiring, soul-developing, heart-enriching, mind-culturing days. Fenner E. King, than whom I never knew a better man, was president; George Crosby Smith was vice president and professor of Latin; Silas Quimby was the very able professor of Greek. Mary A. Lathbury taught French and Madam Appell, German. . . . We were serious and we were happy in our work. No teachers were truer, no students more congenial, no atmosphere more inspirational, no location more inviting."

Yet religion was only one of the ingredients of student life on the Ox Bow; and unless we construe religion in a broad general sense, an educational institution ought not to be judged solely, or

even primarily, in terms of it. A campus is a many faceted world in itself. It is created by the impact of social environment, the personal influence of officers and teachers, and the students themselves as well as the institution's administrative policies. The tempo at Newbury undoubtedly would seem deadly to a modern student; but in the period that we are discussing, life moved much more leisurely than it does today. The horse and buggy scarcely had superseded the oxcart, and people went to church twice and three times on Sunday and listened without protest to sermons one and one half hours long. Public declamations and English compositions were required of all Newbury students once in three weeks. They participated in "General Exercises" on Friday each week. "Exhibitions" of a somewhat more elaborate nature were held annually in the middle of November. An "Exhibition" program extended through an afternoon and evening session and constituted Commencement Day for the Seminary, at which time the students who had satisfactorily completed the prescribed courses of study were given their diplomas. June commencements were not instituted until some years later. Exercises and exhibitions often included as many as twenty-one numbers in an afternoon session and twenty-five to thirty in the evening. They consisted of a variety of declamations, dramatic excerpts, orations, dialogues, panels and debates interspersed with vocal and instrumental music. The declamations usually were chosen from a standard compilation of classical selections including such subjects as: "Speech of Caius Marius," "Cicero's Oration for Milo," and "Eulogy on Washington." Young orators held forth on compositions of their own, bearing such titles as "The Puritans and Their Descendants," "Mohammedanism," "Expansion of the Intellect," "Moral Culture," "The Influence of Mathematics on Mental Character," "Effects of Atheism," "The Destructive Consequences of War," "Religion and Superstition Contrasted," "Education," and "Qualifications for the Sacred Office."

In typical programs selected at random, two students took part in a forum on "Ought Capital Punishment to Be Abolished?" Five students participated in a discussion of temperance. Three people held a colloquy on "Philosophy." Two debated "Non-resistance." Fourteen young people formed a panel to discuss "Common Schools."

Three young men compared their views on "Female Education." Others held a dissertation on "The Unsuccessful Student." In 1840, Newbury students also were thinking and talking about "The Evils of War," "The Condition of the Coloured Man," "The Missionary Enterprise," "The Influence of the Daily Press," and "The Dark and Bright Side of Human Life."

In many respects the General Exercises were outstanding features of extracurricular activity at Newbury. The school on the Ox Bow did not have an athletic program such as occupies a prominent place in the modern academic world. If one evaluates such a program on the basis of its contribution to physical health and development alone, perhaps it was not so important then as now. Certainly students at Newbury did not lack opportunity for exercise. The school catalog tells us that gentlemen were required to saw their own wood, presumably without the encouragement of a band and cheering section. We previously have noted that two young men came on foot forty miles to attend the Seminary; and F. R. Wells, the Newbury historian, tells of a young woman, striving to earn her way through school, who, in the cold starlight of a December morning, walked three miles to help a farmer's wife make candles, returning in the evening with a portion of them for her labor.

But as far as organized school life was concerned, the General Exercise commanded attention and enthusiastic support comparable to that now given to football and basketball. The programs were open to the public and the age, maturity, and ability of the participants attracted townspeople to attend. Generally speaking, the Lyceums were of superior quality and their educational value was beyond question. Frequent practice in public appearances helped the students to overcome awkwardness and stagefright. Discussion and debate sharpened their wits, taught them to think and to express themselves on the spur of the moment. Many a minister, teacher, lawyer, and statesman developed ability from such training and experience to achieve success in later life.

In the course of time the General Exercises held publicly on Friday evenings came to be known as Pulaski Lyceums. The dates are not altogether clear. Miss Betsy Dow was preceptress at the

Seminary from the spring of 1837 to the spring of 1839. While at Newbury she organized the young ladies into a literary society. It may have been the first society of its kind ever organized—certainly the first to be organized in Newbury Seminary. The first mention of the name, "Pulaski Lyceum," appears in the school catalog for 1850-51: "Connected with the Seminary are two public literary societies, Pulaski Lyceum and Ladies Literary Society. The *Nonpareil,* a paper sustained by original compositions from the students, is read weekly at the public meetings of the gentlemen's society. A similar paper, the Excelsior, is sustained by the ladies. The Kappa Alpha and the Adelphic are flourishing private literary societies of gentlemen for improvement in speaking and writing."

Ultimately after the school moved to Montpelier, the Lyceums were discontinued and such of their functions as survived became fully absorbed into the programs of the student societies. From these bits of information, however, it appears that the absorptive process must have started almost, if not actually, with the organization of the societies. They obviously supported the General Exercises and eventually accepted the purposes served by the Exercises, making them their own. Pulaski Lyceums met in Seminary Hall when the school was at Newbury. The various societies presented these public entertainments to crowded houses and the Lyceums were hailed as "grand events."

The foregoing quotation from the 1850-'51 catalog mentions Pulaski Lyceum, Ladies' Literary, Kappa Alpha, and Adelphic Societies as already in existence, and in all probability the Ladies' Literary Society was the same one that was originally organized by Miss Betsy Dow. The name, "Kappa Alpha," disappeared within a year or two. How old the Adelphic was in 1850 we do not know, but it appears to have undergone several changes of name, or to have been absorbed in a consolidation shortly afterward, for a society under the name, "Excelsior," was organized August 22, 1857, in connection with the Seminary, and "Excelsior" changed its name to "Alma Mater," January 2, 1858. The name was further changed to "Adelphic," April 17, of the same year, and after two years, the society was thoroughly reorganized and the name became "Adelphi." It continued for many years after the school came to Montpelier.

Thus the society situation at Newbury finally resolved into four groups: the Ladies' Literary and Adelphi Societies as companion organizations, paired with the Aesthetic Society, formed for girls in 1852, and the Band Society formed for boys in 1856. Other societies fell by the wayside, either before or at the time when the school was moved in 1868.

These societies not only provided opportunities, as we have indicated, to acquire poise and ability to think and speak coherently and persuasively before an audience, but they served as catalytic agents to bring the students together socially. The policy of the school was to keep social contacts between the sexes under strict control at all times. The officers of the institution endeavored to keep a watchful and paternal eye on both students and faculty on and off the campus, in school time and in vacation as well. One student remarked that courting a girl with a professor in every corner, an old lady in every room, and a boy hidden under every couch presented its problems. One time during the early '50's, when Oliver B. Rogers, known as "Uncle Oliver," was steward at the boarding house, he received a formal-looking document, entitled "The Petition of the Benevolent Bachelors," which read as follows:

"To the Honorable O. B. Rogers:

"This petition recites in most flowery language the heartfelt and sorrowing grievance of the petitioners, occasioned by the decree of Mr. Rogers prohibiting their association with the 'oceans of beautiful young ladies,' 'graceful buds of the wilderness,' 'mountain nymphs,' who belonged to Mr. Rogers' family at the boarding house. The petitioners, in meekness of spirit, couched in the most humble and pleading language, pray that the terrible decree may be revoked, —and that, too, at once, that they 'may thereby be afforded an opportunity of gallanting the noble ladies to the concert.' "

Fifteen young gentlemen signed the petition. One of them, some ten years later, became principal of the Seminary. No one seems to know whether Uncle Oliver granted the petition or not, but love always has laughed at locksmiths, and certainly could be relied upon to take advantage of any opportunities that might be officially

approved. No figures are available as to the number of marriages that could be traced to contacts made through the student societies but there were many.

During the thirty-four years that the school remained on the Ox Bow, it operated financially without endowment or reserve, on an extremely narrow margin. The officers were compelled to practice rigid economy and resort to frequent and urgent solicitation among the friends of the institution in order to meet current expenses. At times the school budget ran in the red, but by dint of a desperate effort throughout the Vermont Conference the indebtedness was cancelled shortly before 1860. The slender margin between solvency and bankruptcy that prevailed throughout the entire period was maintained only by the most careful and prudent management. The school began in 1834 with a pledged support of $12,000. It spent $4,100 to build Seminary Hall, and it sold its property holdings when it moved to Montpelier for $5,000. Professor Chester said of the last year, "In Newbury I received all monies for tuition and paid all teachers' salaries, and at the end of the year paid to the treasurer the sum of $400, the balance on hand." One wonders how it was possible.

Of course the only dependable income that the Seminary received was from the students themselves, and fortunately enrollment continued to remain at a good level all through the period. Starting at 122 the first year, the attendance increased steadily: 280 in 1836, 326 in 1838, 411 in 1841, and remaining in the 300's and 400's until it arose to a peak of 538 in 1851-'52. Attendance remained in the 300's and 400's during the '60's in spite of the war, and during the last year that the school remained on the Ox Bow, the total enrollment was 414. In the earlier years, the boys outnumbered the girls, but beginning about 1850, the trend was reversed, and thereafter boys threatened to outnumber the girls only once in 1862. That year registration included 137 ladies and 130 gentlemen, seventy-eight of whom were in the military department. Most of the students came to Newbury from widely distributed communities in Vermont and New Hampshire; from as far north as Barton and Derby, Vermont, from Northfield, Royalton, and Williamstown, from Lan-

caster, Portsmouth, Stratham, and Northfield, New Hampshire, and even from Bangor, Maine.

All of these facts suggested that the future prospects of the school would be as bright on the Ox Bow as anywhere. The Seminary had operated successfully for thirty-four years, and many of its friends could see no reason why it should change its location. Students were coming to Newbury as readily as ever, and while the Seminary was not centrally situated as a Vermont Conference institution, young people from Vermont, New Hampshire and farther places were continuing to find their way to it without difficulty. The school needed new buildings and more adequate facilities, but these could have been provided on the Ox Bow as readily as elsewhere.

However, a strong influential group thought otherwise, and the last term at Newbury Seminary closed July 15, 1868.

G. Newbury's Outreach Through Her Alumni

It has been said that the recollection of quality remains long after the price is forgotten. Whether the proud manufacturer honestly can make that claim for his product or not, the achievements of Newbury Seminary will always outshine its struggles with lack of money and makeshift equipment. Already we have mentioned some of the contributions that Newbury Seminary made to the development of American education with the opening of the west. As new schools sprang into being across the country during the middle years of the Nineteenth Century, they drew again and again upon officers, faculty and alumni of Newbury Seminary for administrative leaders and teachers. In addition to such names as Hinman, Dempster, Hoyt, and Noyes, even a partial list of Newbury alumni who rendered distinctive service in the field of higher education becomes impressive:

James B. Brooks, Dean of the Law Department of Syracuse University

Robert W. C. Farnsworth, professor in a theological school on the Pacific Coast

Alonzo Webster, First President of Claflin University

Harry Hutchins, President of the University of Michigan
George W. Atkinson, First President of Pacific University, Forest Hills, Oregon
Richard S. Rust, President of Wilberforce University, Xenia, Ohio
John H. Twombly, President of Wisconsin State University
William Roscoe Thayer, Overseer at Harvard University
Ferdinand Blanchard, Professor at the Smithsonian Institution
John A. Banfield and Joseph W. Lovewell, Professors at Washburn College, Kansas City, Kansas
Robert McNiece, Dean of Westminster College

Newbury made contributions of note through her graduates in other fields as well. Judge Albert S. Batchellor was able editor of the New Hampshire State Papers. Albert S. Ruggles became president of the San Francisco Stock Exchange. Henry D. Pierce achieved success as a Chicago businessman and served a term as trustee of Dartmouth College. Alden Spear was a co-founder of Boston University and for a time was president of Boston Chamber of Commerce. Dr. Daniel K. Pearsons practiced medicine in Chicago for many years, and eventually gave $50,000 to his Alma Mater. L. Bart Cross became a successful businessman whose name continues to be familiar to all residents of Montpelier. The Honorable William P. Dillingham not only served Vermont with distinction as a member of the United States Senate but was for many years president of the Board of Trustees of Montpelier Seminary. Marshall R. Peck and Edwin Parker went as missionaries to India. Edwin Parker eventually became a missionary bishop in The Methodist Church. A complete list is unavailable, but the Newbury alumni have included one hundred seven Methodist ministers, fourteen Congregationalists, six Baptists, two Presbyterians, two Universalists, one Roman Catholic priest, and eight unclassified clergymen.

One hundred fifty-two girls graduated from the Female Collegiate Institute during the seventeen years that it was identified with the school on the Ox Bow. Many of them became teachers in their own right, while others became wives of educators, clergymen, and other leaders in professional and public life. Eight of the prin-

cipals of Newbury Seminary married young ladies from the student body or from the ranks of the faculty.

Thus the story of the school on the Ox Bow comes to a close. The issues and the incidents leading up to the institution's removal to Montpelier belong more properly in another chapter.

Viewed in the perspective of ninety years, Newbury Seminary made its most valuable contribution to the development of American education. The school belonged to its period, reflecting ideas, customs, and attitudes typical of New England communities in the 1830's, '40's, and '50's.

Many of them have become completely outmoded, and altogether unacceptable. In the light of modern pedagogical principles, one would not hesitate to say that the educational policies followed at Newbury were too authoritarian. They savored too much of indoctrination, and were too strongly influenced by the "transfer of training" theory. Yet it must be remembered that education is an evolutionary process and it would be grossly unfair to make arbitrary comparisons between earlier and later stages of educational growth without taking this fact into account. The important things to look for are the signs of growth itself, and Newbury offered these in abundant measure. The school was ahead of its time in extending advanced educational opportunities to women, training men for the ministry, and laying solid foundations for elementary, secondary and college teaching. It taught young men and young women to open their minds to new ideas. Most important of all, perhaps, the institution kept itself open to the spirit of growth and development.

Many of the students who came to the Seminary were compelled by lack of money and other personal reasons to complete their education in a school of this character. They often came out of a sheltered and isolated home environment. A school like this opened to such a student a radically new experience, a new life cut off from home protection, home indulgences, and home authority, as well as from diverting social elements in which he had been reared. On the campus he touched elbows with students from other communities and other states. Newbury Seminary represented a community life in itself whose central thought was educational but the classroom

was only one of its essential elements. All of these things had a marked developing influence upon the student body, conducive to independence of thought and action, the capacity to think clearly, to reach right decisions, and the ability to assume responsibility.

The Seminary's reputation for scholarship, good morals, and sound religious instruction has never been challenged. It laid a broad foundation for pure womanhood, strong manhood, and good citizenship.

IV

Seminary Hill

IV

SEMINARY HILL

The issues involved in moving the Seminary from Newbury to Montpelier may or may not justify the judgment of the men who made the decision, but a brief survey will enable us to understand their action more clearly.

Vermont is a small state, divided by the Green Mountain range that extends north and south the entire length of it. Approximately two thirds of the state lies to the east of the range, the other one third to the west of it. The division has been more than geographical; the mountains have helped to foster tendencies and feelings of social, political, economic, and religious separateness as well. Settlers came to the eastern part of Vermont from southern New Hampshire, and the eastern sections of Massachusetts and Connecticut. The Indian trails that led up the Connecticut valley and the River itself were natural highways for anyone wishing to enter this territory from southeastern New England. The people who settled the western part of Vermont followed the Taconic trails as they came from western Massachusetts and western Connecticut and from the Hudson River valley. Thus the communities on either side of the Green Mountains did not have much in common in their earliest history, and before the advent of railroads, telephones, automobiles, and modern highways, the mountains tended to keep them separate. For many years the feeling was particularly noticeable among Vermont Methodists. The Methodists living on the west side of the range cast in their lot with the Troy Methodist Conference, which was organized in 1832. East-side Methodists at first were members of the New England Conference. They became a part of the New Hampshire Conference in 1831 and were organized in their own right as the Vermont Conference in 1844. After substantially one hundred years of division within their own state, during which time several unsuccessful attempts were made to break down the barriers, Vermont Methodists finally became one people within the Troy Conference in 1941. Prior to that date, Methodist institutions within

the state, including the school that is now Vermont College, were not and could not be projected on a statewide basis, nor could they command united support.

In the light of events as they have unfolded, we might well question the wisdom of attempting to establish more than one Methodist school in Vermont. From our point of view it may seem that it must have been as obvious then as now that Vermont could not support and did not need more than one Methodist Seminary. However, our predecessors were compelled to deal as best they could with circumstances as they found them, and they were only human. In the early half of the 19th Century, Vermont enjoyed its greatest period of growth, and men confidently believed that prosperity would continue indefinitely. It was easy for anyone living in that period to misjudge the situation. Men were filled with optimism, they misjudged the future and their optimism led to over-expansion. The spirit of rivalry existed, even in Methodist conferences, and not all the men who determined administrative policies were ecclesiastical statesmen. The settling of the frontier with its mushrooming growth and the yeasty effect that it had upon men's hopes and dreams came to Vermont and passed all too quickly within the span of less than one hundred years. The state was virtually an uninhabited wilderness in 1760; it had become a staid and established community by 1860. People living close to these events found it difficult to realize what was happening.

As the peak of population expansion passed, Vermonters settled into the quiet rural economy that has characterized their living ever since.

Prevailing circumstances have encouraged the people to develop conservative and thrifty habits. Their pioneering experiences taught them ingenuity, resourcefulness, caution, and frugality; but they did not teach them liberality. On the contrary, the early closing of the Vermont frontier made the virtues of diligence and prudent spending appear to be all the more important and necessary.

These developments through the years have in turn had a profound effect upon the fortunes of Vermont College; but they were not so obvious in the 1840's as they are in retrospect. In a surprisingly

exuberant burst of enthusiasm, Vermont Methodists started out to sponsor no less than four schools within the state during that period. Troy Conference Academy opened at Poultney almost simultaneously with the school on the Ox Bow, in spite of some protests. In this instance, however, time and the subsequent growth of Green Mountain College have more than justified the founding of the Academy.

A. Bakersfield North Academy

Bakersfield North Academy was an ill-starred venture. It began, not as a project sponsored by Conference leaders, but in a spirit of rivalry and sectarian prejudice which at the time was dividing the town of Bakersfield into two denominational camps, the Congregationalists in the south and the Methodists in the north. A school known as the Bakersfield Academical Institution opened in the fall of 1840 in the southern part of the town with Jacob Spaulding as principal. Mr. Spaulding had a unique personality and was an able educator. The school prospered under his strong and vigorous administration as long as he remained in Bakersfield. But the Methodists, who were disappointed and piqued because the school had not been established in their neighborhood under their leadership, proceeded in 1844 to erect a building of their own, and named the rival school Bakersfield Academy. Later the name was changed to Bakersfield North Academy.

The Rev. Henry J. Moore from northern New York was secured as principal. It is not known from what college he graduated, but Mr. Moore held a master's degree and was considered to be a brilliant scholar. He also was a preacher, presumably a local preacher in the Methodist Church, for there is no record of his having been regularly stationed in any pastorate. Those who remembered him have described him as a man six feet or more in height, and so slender that he seemed even taller than he really was. He had a habit of curling his long legs around the rungs of the chair in which he was sitting and could disentangle himself with surprising agility. He was alert, enthusiastic, active, and aggressive, not a great man but a good man, noted among his associates and pupils for the length of his prayers. When he came to Bakersfield, he built a three story brick

house which he used as a boarding house for the school, and finally willed it to the local Methodist church for a parsonage.

The school struggled under the limitations of such support as the local Methodist community could provide for nine years. For the first year or two under Mr. Moore's administration, the North Academy achieved considerable success, but it possessed no endowment and was so handicapped by the bitter rivalry prevailing in Bakersfield that, in 1853, the school authorities called upon the Troy Conference to take the Academy under its wing. Conference boundaries were changed a few years later and the Bakersfield church and the school came under the sponsorship of the Vermont Conference.

At that time Bakersfield North Academy had a faculty of nine members. Professor Moore was principal and taught the ancient languages. Mrs. Moore was preceptress and taught music, French, and drawing. She has been described as an unusual teacher and rather more popular with the students than her husband.

The curriculum offered four departments: "Ancient Languages," "Higher English," "Instrumental Music," and "Drawing," in what appears to have been a classification uniquely adapted to the local circumstances.

In the school catalog of 1846-47, the trustees had this to say with regard to the school and its community relationships:

"Near one hundred students are the present (fall) term in attendance, and considering the short time since the school went into operation, this is thought sufficient to decide the question whether another school in this region is called for. The trustees seek no controversy with a neighboring institution; the circumstances which led to the organization of both have been given in the public prints of the County, and that statement has never been denied. If one school originated in local feeling, so did the other, and here we are contented to let the matter rest."

Nevertheless enrollment in Bakersfield North Academy appears to have declined steadily after 1846. When the Academy opened there were few other schools in the immediate area, but within a

short time numerous schools sprang up in nearby districts, and competition with public high schools increased. Competition between the two rival institutions in Bakersfield eventually subsided. For several years only one school was taught in the community, sometimes in the North and sometimes in the South Academy.

As far as the North Academy was concerned, it never was directly related to Newbury Seminary. The success of the school on the Ox Bow may have helped to encourage the Bakersfield Methodists in their undertaking, but their Academy was their own venture. Professor Moore probably should be given credit for most of its achievements. The school lived in him and when his health failed, he returned to New York state. Later, after partially regaining his strength, he engaged in evangelistic work. He was a graphic and interesting writer, and wrote frequently for the *Vermont Christian Messenger* concerning personal observations and experiences.

B. The School in the Black River Valley

Another somewhat more successful Methodist venture in education began in Springfield, Vermont. The school established there in 1847 was more closely related to Newbury and the removal to Montpelier. Like Bakersfield North Academy, the Springfield Wesleyan Seminary was born in the minds and hearts of local people. Fortunately in this case sectarian rivalry was absent. Mr. Leonard Chase was a substantial citizen of Springfield and of an inquiring and aggressive mind. In those days Newbury seemed like a far country, and Mr. Chase believed that there were many young people living in the vicinity of Springfield who needed to be given opportunity for a Methodist-sponsored education near at home. He discussed the matter with his pastor, the Rev. James C. Aspenwall, and together they talked with people until the whole community began to warm up to their idea. As a result, at the second session of the newly organized Vermont Conference, meeting at Springfield, June 10, 1846, the Rev. Mr. Aspenwall presented to the conference a proposal for the establishment of the school. The conference leaders received the proposal with guarded enthusiasm. After all, Newbury was their first love, and the officers of the school on the Ox Bow were influential members of the body. Not wishing to quench the

spirit of their Springfield brethren, however, they agreed to appoint a committee of investigation consisting of the Rev. Charles R. Harding, Presiding Elder of the Springfield District, the Rev. James C. Aspenwall, E. Jordan, and James H. Patterson. The committee was given authority to act according to its own judgment, provided only that the conference should "not be subject to any pecuniary liabilities."

The committee proceeded to form an association with the following rules:

"The undersigned, inhabitants of Springfield in the county of Windsor, and the state of Vermont and vicinity, do hereby voluntarily associate together for the purpose of forming a literary and scientific institution by the name of Springfield Wesleyan Seminary, according to Chapter 81 (title twenty of the Revised Statutes of this state), to be located at said Springfield, center village.

"The following are the fundamental principles on which the association is formed:

"The first meeting of the subscribers hereto shall be held at the vestry of the Methodist Chapel in said village, on the eleventh day of July instant, at 8½ o'clock P.M., when they shall proceed to elect a board of nine trustees, who shall hold their office until the first day of July, A.D. 1847, and until others shall be appointed in their stead, in the manner hereinafter mentioned; a majority of whom shall always be resident within said town of Springfield.

"The Vermont Conference of the Methodist Episcopal Church shall have power of appointing a new board of the same number of trustees at their next annual meeting, whose term of office shall commence on the first day of July, A.D. 1847.

"Whenever any vacancy shall occur in said board of trustees, the trustees shall supply such vacancy, such appointment, however, shall be subject to the approval of said annual conference at their next annual meeting, and if the person, or persons so chosen by said board of trustees shall not be approved by said conference, then that conference may nominate three times the number necessary

to fill the vacancy, from which number the board shall fill such vacancy.

"Dated at Springfield this eleventh day of July, 1846."

In many respects, this was an ex post facto action, for the people of Springfield already had provided a building, raised $1,100 —which was three times the salary that Mr. Aspenwall was receiving —had hired a principal, and had held one term of school with eighty pupils in attendance. The building in which the school opened was an old brick church, located on the Chester road some distance from the present village of Springfield. Early settlers had started community centers in various parts of the township; a schoolhouse at "Eureka," a "center village" around the site of the old church, and a settlement at North Springfield; but the industries took advantage of the water power at the falls in the Black River, and in the course of time, the main village of Springfield grew up there. A new Methodist church was built beside the falls, and the old brick building now stood idle. What better use could be made of it than to convert it into a school building? So the local people thought.

In due time the conference elected the Rev. James C. Aspenwall, the Rev. Charles Harding, Henry Closson, Samuel Taylor, E. A. Knight, John W. Bisbee, Russell Burke, Isaac Smith, and Jonathan Morton to the board of trustees. The majority of these men were Springfield residents.

The first principal of Springfield Wesleyan Seminary was the Rev. Francis S. Hoyt, who began his work with the spring term of 1846. After one term, Professor Hoyt resigned to accept the principalship of Newbury Seminary.

Eight men, the Rev. Francis S. Hoyt, the Rev. Harvey C. Wood, who had previously served as principal at Newbury, Professor Francis C. Blair, the Rev. Abraham M. Wheeler, Professor A. M. Arnold, Professor W. G. Leonard, the Rev. Henry H. Hutton, and Professor Micajah C. Dean administered the affairs of Springfield Wesleyan Seminary during its period of independent existence. Mr. Wheeler served a second term as principal and was in office when the school was closed to merge with the school at Montpelier. He was a man

of poise and character, a ripe scholar, and he spent most of his life, aside from his work at the Seminary, in the pastorate. Not much is known concerning the other principals with the exception of Mr. Wood and Dr. Hoyt.

The curriculum at Springfield Wesleyan Seminary was arranged in several departments with two courses of study, English and classical, of four years each. Students were fitted for college, or, when they desired it, for advanced studies in college. In 1948 a class in the Seminary was pursuing studies in the classics of the freshman college year. The Rev. Kimbal Hadley was placed on the faculty in 1858 to give instruction in Hebrew. A separate department and a special college course for girls were established in 1859 during Professor Hutton's administration. It was said to be as rigid as the average woman's college course of that time. College baccalaureate and master's degrees were awarded to girls completing specified years of training in mathematics and languages.

The School operated on a schedule of four terms a year, and the attendance varied from eighty to one hundred twenty-five per term.

Details concerning extra-curricular activities and campus life at Springfield Wesleyan Seminary are sketchy and few. Judging from reports made to the annual conference sessions, the evangelistic fervor at Springfield ran fully as high as at Newbury. "Upwards of twenty conversions" were cited in the report of 1847. The location of the school would lead us to conclude that the campus life was not at colorful as it was at Newbury. The school on the Ox Bow was in the midst of a village where there was considerable give and take between the school and the community. The school in the Black River Valley was in an area that already had been given up as a suitable community center. It never had been much of a community, even in its heyday, and now was reverting to open country. Consequently the Seminary had to rely upon its own resources and make what it could of its isolated position.

The school had no endowment and had to struggle constantly with financial problems throughout the twenty-two years of its existence. By dint of careful financing and strict economy, current

income from students and gifts of friends were stretched to meet the expenses; but in order to solve the difficulty of finding boarding places and to bolster up sagging attendance, it became necessary in 1849 to build a boarding house. This left the institution in debt. There seemed to be no way of handling the problem but to appeal to the Conference. Newbury leaders, however, were powerful and influential members, as we have said, and there is reason to believe that they felt that their institution should have priority. At any rate, the Vermont Conference appears to have been reluctant to assume responsibility for the debt at Springfield and it still remained at $4,500 as late as 1853. At that session the Conference Committee on Education presented a report in which it stated that "the present members of the (Springfield Wesleyan Seminary) Board of Trustees evidently acted conscientiously in contracting the debt, under the supposition that the Conference would sanction and aid them, but now confessing themselves convinced that the Conference never intended to involve itself in debt at all." Nevertheless the Conference proceeded to adopt the following resolution:

"Inasmuch as the trustees of the Springfield Wesleyan Seminary now petition this Conference for financial aid, therefore:

"Resolved, that the Vermont Conference, from Christian sympathy, from regard for the cause of education, and for the love we bear to the cause of God and Methodism, assumes $3,000 of the debts of the Springfield Wesleyan Seminary, providing the trustees assume the remaining liabilities of the institution, and actually, with the above specified aid of the Conference, free it from all debts.

"Resolved, that the above $3,000 be divided between the several districts of the Conference, according to their statistical and financial ability, as reported in our minutes for the present year."

The Springfield trustees must have smarted under this rebuke for they went to work with a will and, five years later, not only the debt was paid but some $500-$600 had been spent on repairs. The Conference Committee on Education had predicted that, should the debt be raised, "there will remain no hindrance to a long and brilliant career of usefulness." But circumstances continued to indi-

cate more and more plainly that the Vermont Conference was not strong enough to support more than one school.

Any attempt to assess the success or the value of the school in the Black River Valley as an educational project must, in fairness, take into account the contributions that it made to history in the lives of its graduates. Such values cannot be put in dollars and cents. The Springfield institution does not compare with Newbury in the number of graduates or in the positions of distinction that they occupied in later life, but it maintained a corps of able teachers and, during its relatively brief existence, it provided opportunity for two thousand or more young people to get an education. While exact figures are not available, it appears that the majority of the young men who graduated from Springfield went into business and into professions other than the ministry or teaching. Among Springfield alumni were: Hon. Walbridge A. Field, Judge of the Supreme Court of Massachusetts; Edgar A. Sherman, a judge of the Superior Court in Massachusetts; M. D. Bisbee, a professor at Dartmouth College.

No further financial crises developed at Springfield and student enrollment, even during the '60's, remained satisfactory; but people to whom the financial claims of Newbury and Springfield were presented continued to object that the Conference was assuming too large a burden in attempting to maintain two first class seminaries within its narrow limits. The demand became more insistent to start one school in the center of the state. When the Springfield Wesleyan Seminary closed in 1868, the real estate was sold for $5,076, one half of which was given to the town of Springfield and the other half given to the Vermont Conference for the school at Montpelier.

Thus one can see that, regardless of whatever feelings of rivalry, personal interests, or political maneuverings may have contributed to the change of location, the natural course of human events would have been the determining factor. The Vermont Conference had disengaged itself from the New Hampshire Conference and had set up housekeeping for itself. New Hampshire had established a conference school of its own at Tilton. Newbury, on the west bank of the river, was barely in Vermont territory, no longer centrally located for the constituency it was to serve. The town itself had lost

some of its pristine vigor and progressive spirit. That may well have been the reason why the community made little or no effort to keep the Seminary within its borders. To all appearances, Newbury either could not believe that the school would go, or did not care. Meanwhile the Methodist Church at large may not have been aware of what was taking place; or, if it had noticed, probably would have said that it was the best thing that could happen. Even at that date, Methodist leaders were not greatly impressed with Vermont. They might have agreed with a dean of Boston University School of Theology who remarked years afterward that the Green Mountain area offers no future to a young man entering the Methodist ministry. In the light of these facts, what else could be said? Why resist the inevitable? The wave of the future and common sense together suggested that Springfield, Newbury, and the remnants of Bakersfield North Academy ought to be united in one central location. Montpelier was strategically placed and had the prestige of being the capital city. The citizens of Montpelier demonstrated their desire for the school and greatly strengthened their appeal by calling attention to the availability of an excellent site within their borders, and by outbidding their competitors with pledges to the amount of $20,500.

The merger and the transfer were accomplished mainly through the efforts of one man, as much of a giant in his way, perhaps, as Solomon Sias.

C. The Buildings Button Bought

The Rev. Amasa G. Button was a member of the Vermont Conference. Among his pastorates, he served the church at Montpelier in 1846 and Newbury in 1860. In 1866 he was appointed to the church in Northfield. Wherever he went, whatever he did, Mr. Button was a strong and dominant personality. Energetic, persistent, ambitious, aggressive, with a mind and a will of his own, he was born to leadership. He frequently showed a marked tendency to keep the reins of authority in his own hands. He may have been a poor loser, for after the citizens of Newbury refused to elect him their representative to the State Legislature, contemporaries alleged that he sought to avenge his defeat by using his influence to remove

the Seminary from Newbury. However that may be, Amasa Button was in fact an open-minded man, ever on the alert to capitalize opportunities, yet often displaying positive characteristics of wisdom and farsightedness. Throughout his public life he continued to hold the confidence of the greater majority of his associates as a man of integrity.

The offices that he held and the responsibilities that he took upon himself in connection with the school are a revealing commentary upon the character and ability of the man. For a dozen years before Newbury Seminary was moved to Montpelier, Amasa Button was president of the Board of Trustees. He also was chairman of the financial and prudential committee, an office that gave him large control over the policies of the institution. As the sentiment for change welled up into demand for action, he became secretary of the Board of Location and agent for the seminary-to-be. He favored location at Northfield, but after the decision was made in favor of Montpelier, Mr. Button and Paul McKinstry, a Northfield layman, were constituted a committee to take charge of transforming the buildings purchased into school boarding houses and professors' homes. Mr. Button also assumed charge of the sale of such pieces of property and land as were not needed for school purposes. He was appointed agent to raise money, and found opportunity on various occasions personally to solicit funds for payment of the ever pressing bills. In the midst of all these duties, Mr. Button and the Rev. Mr. Holman were given entire supervision of the construction of a new classroom and administration building. Tradition also tells us that Mr. Button reserved for himself the job of "steward" or general manager of the boarding house and grounds, and that he secured a position on the faculty for his daughter Martha as head of the Ornamental Department. The size of these undertakings can be appreciated when we consider the property as it was when Amasa Button purchased it, and the work that was necesssary to prepare it for school occupancy.

The broad plateau to the eastward, overlooking the city of Montpelier and the mountains beyond was well chosen. Its naturally level surface and the texture of the soil suggest that, in a geologic era long ago, it probably was a beach area bordering the shore of

a prehistoric lake that filled the valley. All of this region and the hillsides leading to it were undeveloped before the 1860's. An archway had been built on the side of Main Street opposite the State Streeet corner, but we are told that there was nothing but brush and wilderness in the general direction of what is now East State Street.

Yet as early as the 1850's some sort of road or trail must have led to the top of the hill, for a state armory stood in the northern section of the plateau, a race-track encircled what is now the Vermont College campus, and a building in which Ed Gilman was living stood near the edge of the track. Mr. Gilman, who has been described as an ardent horseman "from the word 'Go,' " and keenly interested in the breeding and training of Morgan racers, had charge of the track. The size and sightliness of the level area invited its use for other events as well, and a state fair was held on this site in 1853.

A decade later, as the Civil War moved into its later stages, Vermont people began to demand with growing insistence that their sick and wounded soldiers be brought home for treatment and convalescence. The state accordingly built three army hospitals at Brattleboro, Burlington, and Montpelier. The fairground was chosen to be the local site, and the Sloan Hospital was opened June 18, 1864, with Dr. Henry Janes, an army surgeon of superior training and professional repute, as superintendent. It was a very busy institution for the short time that it functioned. Eight hundred forty-nine sick and eight hundred eleven wounded were treated within a period of sixteen months. Seventy-five per cent of the patients recovered sufficiently to return to duty. The need of the hospital declined as quickly as it has arisen, and the institution closed its doors October 13, 1865. The closing proved to be a happy one for the future of the Seminary.

The Sloan Hospital was a huge sprawling structure with four hundred ninety-six bed capacity. It consisted of a central building with twenty-five wards radiating out from the center like the spokes of a giant wheel. A wide veranda encircled the main building, and it is said that convalescent patients often lined up and raced each other on their crutches around the porch.

The wards were story-and-one-half structures, twenty-seven feet

wide and seventy-two feet long. Each ward was built in two sections joined as one, yet easily separable into thirty-six foot lengths. The property also included a large chapel, barracks for housing doctors, nurses, and other employees, a laundry, "one of the best icehouses in the state," and an octagonal water tank. The chapel, known for many years as "Old Chapel," still stands at the north end of College Row and bears the name of North Hall. The water tank stood on a timbered scaffolding about where College Hall is located. When the Seminary took possession, the scaffolding was chopped down and the tank was buried in the campus. Ample water supply, said to be "sufficient for forty families," came from a large spring on an adjacent hill.

Amasa Button acted with characteristic energy and dispatch. On August 7th, 1866, he purchased the hospital grounds and buildings, including all the land owned by the state, with the exception of the land occupied by the armory, for $15,500. This also included the water rights owned by the state and all piping thereto. At the same time, acting probably on Mr. Button's advice, the Seminary trustees purchased $2,909.06 worth of additional real estate adjacent to the hospital property, thereby increasing the total land holdings on the hill to approximately thirty acres.

Mr. Button subsequently sold building lots on the outskirts of the Seminary site to the amount of $15,693. He also sold portions of the hospital buildings that were not needed for school construction to individuals who moved them and remodeled them into homes for themselves in the neighborhood. The deeds that were given to the purchasers of the lots contained the following clause: "Provided, however, that this deed is given upon this express condition and reservation that no intoxicating liquors shall ever be sold on said premises and that no business or amusements shall ever be carried on or permitted on said premises that are contrary, or which shall be contrary to good morals, that are injurious to community, and that, upon violation of this condition and prohibition, the entire lands hereby granted shall revert and again become the property of said corporation as fully as if this deed had never been given."

The task of dismembering the hospital wards, removing them

Main Hall, Relic of Civil War Days

to the east side of the newly surveyed Seminary Avenue that now is known as College Street, and reconstructing them for educational use was an enormous one. The main boarding hall was built three stories high and extended one hundred forty feet along the street, with two wings extending back one hundred four feet each, from the front. A central section in the rear, twenty-six feet by forty-eight feet, and one story in height, housed a dining room and kitchen. Later, during Dr. Bishop's first administration, the dining room had to be enlarged. Two smaller self-boarding halls, South Hall for girls, and "Tammany" for boys, were erected on either side of the main dormitory. All the work of moving and reconstruction was by day labor, not by contract, and required constant careful oversight.

Amasa Button pushed the project with such undaunted spirit and vigor that although the buildings were not all finished, the school was able to open in September, 1868. Judged by modern standards, living conditions were rather primitive. There were no sidewalks in that part of the city and the foot-traveler who came up the hill either walked the planks, which were about three and one half feet apart, or slogged through the clay mud. This also was the era of the oil lamp and the wood stove. The optimistic catalog of 1868 announced, however, that "all the rooms occupied by boarders are large and pleasant and have a front or side view, none of them being on the back side. The rooms are furnished with bed, stove, table, chairs, wash-stand, bowl and pitcher, mirror and broom. The house will accommodate the steward's family, most of the teachers, and about one hundred forty students. It is so arranged as to be easily inspected by the officers. On each side of the boarding house and about sixty feet from it is a house for self-boarding, one for ladies and the other for gentlemen. Each will accommodate about thirty students. The rooms are large and convenient, and are furnished with bedstead, table, chairs, stove, and wash-stand. Other accommodations for self-boarding will, with the above rooms, meet all demands."

For the next four years, classes were held in what were left of the unremoved hospital barracks and other makeshift quarters, while Amasa Button was working hard on what was to be his crowning achievement. The building now known as College Hall was completed and dedicated in the fall of 1872. Commenting on this proj-

ect, the *Vermont Christian Messenger,* in an editorial dated August 15, 1872, goes on to say: "Too much credit cannot be awarded to the Rev. Mr. Button for his intelligent and practical carrying out the work of building a house of which one need not be ashamed. The cost of the same, after paying the entire salary of the agent for the previous seventeen months, has been $5,000 less than the estimate of the master builder. The total cost was less than $50,000."

The editorial does not mention one fact that should be included. At one point in the construction of College Hall, the master builder precipitated a financial crisis by demanding a settlement of accounts. The available cash was not in hand, and Mr. Button apparently had drained all the resources he could find except one. The Vermont Conference recently had received from the estate of a prosperous farmer in southern Vermont a bequest of $27,695, the income from which was designated for the support of retired ministers, Missions, Sunday Schools, and other educational projects sponsored by the conference. The will stipulated that the fund was to be administered by a self-perpetuating board of thirteen trustees. It so happened that, at the time of the crisis in the building project, seven of these trustees also were trustees of the Seminary. Mr. Button had no difficulty persuading them to lend the entire fund to the school. The master builder was paid and the day was saved; but Vermont College, after nearly one hundred years, continues to carry the full amount of the loan as a debit item on its books.

D. The Administrations of Wilder, Coxe, White, and Southworth

The story of the school might have been different, had there been a succession of Amasa Buttons, but men of comparable ability who were willing to give their time and their energy as unstintedly as Mr. Button did were hard to find. A few exceptions could be cited for times when the Seminary teetered on the brink of financial disaster and the sponsors of the school cast about in desperate search of someone who could save it; but ordinarily the trustees left the management of the institution in the hands of the principal. He was held responsible for planning the curriculum, building up a faculty, recruiting students, maintaining the school property, raising money, and keeping the school budget in the black. Some of the trustees were

College Hall

able businessmen, others were not. In any event, they were largely preoccupied with interests of their own. The Vermont Methodist Conference did not often produce preachers with the ability, training, experience, or inclination to undertake responsibilities of this sort. Consequently during any period of its history, the Vermont Methodist Seminary became pretty much what the man who happened to be the principal made of it.

The principalship was an exceedingly difficult assignment, and if it were not for the fact that, in one instance at least, one man did cope with it successfully, one might well consider it impossible. The job involved much more than operating the school profitably on a dollars and cents basis, although that was important enough, and in itself no mean task. It meant keeping a clarified purpose of the Seminary constantly in view in the midst of rapid educational change, developing a practical and effective program, and winning support for it in a difficult field like Vermont. Men representing a variety of personalities took their turn at it.

We have spoken of Simeon F. Chester, who came from Newbury with the school and remained in Montpelier for two years. Construction was still going on when the Seminary opened in September, 1868, and Professor Chester had to manage as best he could. Classes met in unremoved sections of the hospital barracks and school assemblies met in Old Chapel, the building that now is North Hall. Makeshift conditions prevailed until College Hall was completed four years later. At the end of the second year, Professor Chester left Montpelier and Charles Wesley Wilder assumed the administrative leadership of the Vermont Methodist Seminary. Professor Wilder was born February 22, 1837, in Granville, Vermont. He graduated from Wesleyan University in 1865 as one of the leading six in his class, and received his master's degree from Wesleyan three years later. He was a veteran of the Civil War and remained two years as principal of the Seminary. The record of his term does not mention any outstanding event. It has been said that he was "eminently faithful" as a teacher, although perhaps better fitted for the ministry than for an educational career.

Upon the resignation of Mr. Wilder, the trustees offered the

principalship to the Rev. J. C. Watson Coxe, brilliant and popular pastor of Trinity Methodist Church in Montpelier. Dr. Coxe was born in Washington County, New York, in 1837. He graduated from Fort Edward Institute, presumably under Dr. Joseph King, and after one year at Wesleyan University, he transferred to Troy University and graduated at the head of his class. He was principal of the high school at Bridgewater, Vermont, for one year, and taught Greek for one year at Newbury. Prior to his election as principal of the Seminary, he served as pastor in other churches in Vermont as well as Montpelier, and was elected leader of the Vermont delegation to the General Conference of 1874. He held the degrees of M.A., Ph.D., and D.D.

Dr. Coxe was a man of striking appearance, sturdy and erect, a trifle under medium height. His eyes were black and he wore a full beard. His manner was confident and magnetic. He had a rare smile and was a strong imaginative speaker. He was a meticulous dresser, and one of his former pupils has said that when the principal appeared in his silk hat, carefully pressed suit, and neatly brushed coat, the student felt that Dr. Coxe was the handsomest man he had ever seen.

Dr. Coxe possessed the qualities of a leader. He was strong-minded, an innovator, and one of the ablest administrators that the school ever had. He did not hesitate to establish new departments and instigate new methods. During his administration a Department of Business was opened in a suite of rooms furnished with proper equipment and Mr. Thomas J. Mellen was put in charge of it. The students were taught bookkeeping, banking, and all forms of business procedure. A fall term normal class was established, reviving an earlier Newbury feature, for prospective teachers who planned to teach during the winter months. The course consisted of a series of lectures given by Dr. Coxe. A part of the fourth floor area on the west side of College Hall had been designed for use as a gymnasium and Edward E. Webster, a student in the Seminary, was engaged to give instruction in gymnastics. The reverberations soon began to loosen the plaster in the ceilings of the society rooms directly underneath and gymnasium classes had to be discontinued. The Lyceums that had been such a unique and popular feature of school life at

Newbury were continued under Dr. Coxe. Faculty members frequently were called upon to lecture, and chose such subjects as "Verbal Ethics," "Chemical Affinity," "Astronomy," "The Modern Student," "God in History," "The Microscope," "Coeducation," and "Shakespeare as a Teacher." Dr. Coxe also was the first principal to invite speakers of national repute to address the students.

The Coxe administration was further strengthened by a corps of competent teachers. Some of them had been members of the Seminary faculty for several years; others were new. Among them, George Gary Bush taught Greek and Latin. He remained at the school six years and afterward spent some time in Germany for further philological studies. Subsequently he wrote a *History of Education in Vermont.*

Miss Meriel A. Whipple, preceptress and teacher of botany and Belles Lettres, was a graduate of the school at Newbury and became a member of the Seminary faculty in the second year after the school moved to Montpelier. She excelled both as a teacher and disciplinarian and was greatly admired and respected by the students.

Miss Jennie Farwell came to Montpelier from the Springfield Wesleyan Seminary, where she had been teaching since 1856 as an instructor in painting and history. She remained at Montpelier as a member of the faculty for seven years, eventually becoming preceptress, and finally went to South America to teach in a mission school. Miss Farwell not only had the gift of instilling her own love of history into the hearts of her pupils but, according to her own testimony, could recall the names of nearly every student whom she had known and could think of some good in each of them.

In spite of all these positive attributes, the Coxe administration does not appear to have pleased the Board of Trustees. The reasons are not altogether clear. Perhaps the trustees were disappointed in Dr. Coxe as a financial manager. Professor Wilder had left a current expense deficit of more than $13,000, but Dr. Coxe failed to perform any miracles to offset it. The trustees may have been discouraged by the fact that the average fall term attendance for the two years that Dr. Coxe was principal was 163 as compared with an average of 192 for the four preceding years since the school came to its new loca-

tion. Yet the Vermont Conference continued to express full confidence in Dr. Coxe and his work. He was given full endorsement in conference reports and was elected leading delegate to the General Conference. Possibly the friction between Dr. Coxe and the trustees was of a personal nature. He was a strong-minded man, accustomed to exercise leadership and take the initiative. Although he was not willful or stubborn, his forthright ways could have ruffled some of the members of the Board. His liberal ideas may have been too daring for their conservative thinking. At any rate, Dr. Coxe departed for the General Conference session in the spring of 1874 apparently in full expectation that he would continue to serve as principal of the Vermont Methodist Seminary for another year. He came back to Montpelier to find himself without a job. The trustees gave no explanation for thus summarily discharging him, and the years have shed no further light. Dr. Coxe served his church with distinction in a number of ways after he left Montpelier, and was elected to the General Conference of 1884 as a delegate from the Iowa Conference.

The Rev. Lorenzo White assumed the principalship of the Seminary in the fall of 1874. He had a master's degree, carried the reputation of being a scholar, and at one time had taught in Wilbraham Wesleyan Academy. Mr. White may have had some qualifications as a teacher, but he lacked the tact, judgment, and common sense to be a good administrator. He was a nervous, impulsive man, and did not understand students. Everyone who knew Mrs. White respected and loved her. When she died in November of their second year at the school, her husband lost the main steadying influence of his life. Within four months after her death, the rumor spread about the campus that Mr. White had proposed marriage to two of the ladies on the faculty and had been rejected. Shortly after that, he transferred his interest to a member of the senior class whom he married soon after Commencement.

Eight years now had passed since the school came to Montpelier. Thus far it had failed to prosper. Fall term attendance under Mr. White's leadership hit a new low of 110, while the Seminary accumulated liabilities to the amount of $41,852.77. A business depression prevailed at this time throughout the country, but it hardly could

be considered a full explanation for the plight in which the school found itself. The situation called not only for a competent educator but for an adventurous spirit. Anyone taking charge of such a seemingly defunct enterprise needed strong confidence to believe that he had the ability to make a success of it.

The trustees believed that they had found such a man in Julius B. Southworth. Mr. Southworth was born in Oriskany Falls, New York, February 6, 1849, and was a graduate of Cazenovia Seminary. At the time when he was invited to come to Montpelier, he was teaching Greek history, English literature, and commercial law, and also was principal of the Commercial College at Cazenovia. When he left Montpelier, he went back to settle in Cazenovia and practice law.

Mr. Southworth, like Dr. Coxe, was a man of striking appearance. His eyes were black and he wore black burnside whiskers. He was fond of light-colored trousers and bright ties, sported a silk hat, and kept his clothes neatly pressed and brushed. His manner was agreeable, ingratiating, and tactful. It was said that he had a local preacher's license, but he seldom or never used it.

Professor Southworth began his work at the Seminary in the fall of 1877 with a student enrollment of 99. Such a dubious beginning would have taken the heart out of almost any man, but instead of giving it up at the end of the first year, this soldier of fortune appeared before the Vermont Conference at its session in Barre and offered to lease the school with its dormitories as they were, and the Seminary building as it was, make all repairs needed save on the roofs of all the buildings, pay all bills, maintain the standards of instruction, and ask no odds of anyone, provided the trustees would pay him $600 a year for the first and second years. The trustees were glad enough to accept Professor Southworth's offer, and they leased the school to him upon his own terms for a period of four years. It was not a financially profitable venture, and Professor Southworth was compelled to borrow money before his term expired. Nevertheless he did accomplish some results in his efforts to build up enrollment. Five students graduated at the end of his first year, eleven at the end of his second, thirteen at the end of his third, twenty-one at the end of his fourth, and nineteen in the last class to graduate under him.

Mr. Southworth was well liked generally by the students. Mrs. Southworth, a second wife whom he married when he came to Montpelier, was a thoughtful, kind, and considerate woman. Her husband was not especially religious and did little to maintain the religious fervor which previously had characterized the school. Rules were not unduly emphasized, but he was a good disciplinarian. He was more of a manager than he was an educator. Was he brave, or brash? naive optimist, or consummate egotist? From this distance it is hard to say. Perhaps Julius B. Southworth was a bit of all four.

The school did not prosper financially under Mr. Southworth's leadership; yet it could be regarded under the circumstances as an achievement to keep the school operating during that period. Nevertheless, it was said that, at the close of Mr. Southworth's term of office, he was unable to provide adequate board for the students, and that this predicament forced his resignation.

E. The Beeman Experiment

The Board of Trustees, seeking to find some method whereby the school could be rescued from its mounting debts and put upon its feet as a going institution, went forth again in search of one or more supermen who could and would perform the miracle. Previously, during the principalship of Lorenzo White, the trustees had secured Noah Granger to solicit gifts and pledges for endowment throughout the Vermont Conference territory. Mr. Granger was a farmer from Randolph, a kindly, mild-mannered man who, in large degree, made up in patience, tact, and persistence what he may have lacked in professional skill as a solicitor. He had a quiet knack of making friends and keeping them. He once said that he made it a rule never to ask a man to make a contribution until after he had broken bread with him. Mr. Granger's goal was to raise $50,000. The work extended over a considerable period, including several administrations, and it is not known exactly how much of the goal was raised, but Mr. Granger secured a substantial part if not all of it. Unfortunately, instead of being invested as endowment according to the original intent, most of the money was used as rapidly as it was available to meet current expenses. Mr. Granger's efforts alone were not enough to turn the ebbing tide, and after the series of discourage-

ments that they had suffered since coming to Montpelier, the trustees began to doubt whether a new principal could solve their financial problems, whoever he might be.

After some deliberation they turned their attention to Elwell Alexander Bishop. Mr. Bishop graduated from Wesleyan University in 1878 and came to Vermont Methodist Seminary to be the vice-principal of the school in 1881, the same year that he received his master's degree. Mr. Southworth resigned in the middle of the year, and Mr. Bishop was appointed to fill the vacancy. Not being sure that Mr. Bishop could handle the situation alone, however, the trustees were considering a new plan of procedure.

The Rev. Jedediah D. Beeman was one of the members of the Board. Mr. Beeman was a native of Fairfax, Vermont, and a graduate of Wesleyan University in the class of 1864. A younger brother, Leonard L., was also a member of the Vermont Conference and a graduate of Wesleyan in the class of 1875. A third brother, George, was an enterprising businessman in Swanton. The Rev. Jedediah possessed a number of qualities reminiscent of Solomon Sias and Amasa Button. He was a commanding figure, a talented singer, and outstandingly successful as a pastor and a presiding elder. He was a large broad shouldered man, wore flowing side whiskers, and invariably was smiling. He had marked executive ability with a flair for business, and his vigorous ideas and habit of getting things done made a favorable impression upon his colleagues.

The Board met during the conference session at Ludlow in 1882 and elected Mr. Beeman President of the Seminary. This was a new office, and established a division of administrative responsibilities. Mr. Beeman was commissioned to raise money to meet the financial crisis that the school was facing and attend to the business affairs of the institution. Mr. Bishop was elected to continue as principal with the understanding that his duties would be limited to teaching and school supervision while Mr. Beeman and Mr. Granger attended to all financial matters.

Although he had not made clear to his fellow trustees what he intended to do, it was plain enough from the vigor with which Mr. Beeman began his work that he had planned his strategy in advance.

He began immediately selling annuities in the name of the school, at the rate of six per cent, to people in the conference area. "Six per cent and no taxes" made an attractive sound in many ears and the money began to come in. Mr. Beeman's activity went on for some months before the trustees realized just what he was doing; then the storm broke. Without having made an actuarial study including the terms of the annuity contracts and the age and number of the annuitants, no one could tell surely whether Mr. Beeman was over-extending the credit of the Conference. Cautious and timid members of the Board were frightened. The Rev. H. A. Spencer, Presiding Elder of the Montpelier District, reprimanded Mr. Beeman, telling him that he was "doing the school no financial good at all." Criticism mounted, and the Beeman plan remained a controversial subject among the trustees for a long time.

In spite of all this, the Rev. Jedediah rode the storm and no action was taken to stop him. The immediate results of his work was much too good! Old bills were paid, school credit improved, money was available for repairs, a piano, an organ, and other much needed equipment. It looked as if a new era of prosperity had dawned. Mr. Beeman's brother Leonard argued that if money had to be borrowed anyhow, this was the best way, as the debt would eventually be liquidated by the decease of the annuitants. Mr. Beeman himself was as generous as he was resourceful. He gave eighty-five new beds for the dormitories and provided for several scholarships at $500 each. He also arranged to have Mrs. Beeman installed as preceptress. She served in this capacity without salary or board at the Seminary table. Mrs. Beeman, like her husband, possessed strong administrative talents. She was dignified, affable, a bit reserved, and proved to be an able dean of women. The girls liked her and followed her leadership.

These arrangements continued for ten years. Critics complained that Mr. Beeman was being paid an unusually high salary, in spite of the fact that he paid his own hotel bills on his business trips. As time went on, he became more deeply involved in private business matters with his brother George. At the beginning of the tenth year, a business depression brought their affairs into some difficulty. Mr. Beeman retired from the presidency of the Seminary

in 1892. Mr. Bishop continued alone as principal for one more year.

During the ten year period of the Beeman-Bishop alliance, there were times when Mr. Bishop undoubtedly felt that Mr. Beeman assumed some of the prerogatives that should have been left to the principal; but if there was any friction at this point, there was no open rupture. Their relations naturally had to be of an intimate nature. Mr. Beeman lived on the hill and, by virtue of his office, had virtually complete control of the fortunes of the Seminary. He was a trustee, secretary of the Board, an occasional member of the executive committee, and chairman of the investment committee for the entire period. No one can say exactly how much the school profited in dollars and cents from the annuities he sold. In his eagerness Mr. Beeman may have sold annuities to people who were too young to be profitable risks. There were times, of course, when some of the annuitants had misgivings about their incomes. One lady, a devout Methodist and deeply influenced by the holiness movement, did not receive her customary check on the date when she thought it was due. She wrote an anxious letter to the school authorities: "I am saved and sanctified! Glory to God! Where's my fifty dollars?" But the Beeman annuities long since have become history, and as far as can be determined, the accounts eventually were settled to the satisfaction of all parties.

At the same time due credit should be given to Mr. Bishop for his work as principal. He came out of college and began his educational career at Montpelier immediately on receiving his master's degree, and gained his experience as he went along. He was a man of medium stature, rather slight, and his piercing black eyes were often softened by his easy winsome smile. He was friendly, ingratiating, and rarely ruffled. His absorbing interest was in his students as individuals. He entered sympathetically and wholeheartedly into their life, knew each boy and girl by name, and was ever ready to help needy ones to make the grade. He searched out youngsters, going into homes that could not afford to send a student to the Seminary, and said to the family, "I have heard that there is a boy here who ought to have a chance to go away to school and I am here to give him that chance."

Although Mr. Bishop was a fairly strict disciplinarian, he maintained order in classes and on the campus without being harsh or unkind. Sometimes when he had had difficulty in persuading a boy to change his attitude, Mr. Bishop would quietly enlist the cooperation of an older and more responsible student to supplement what he had tried to do. He had a wholesome sense of humor, and could take a joke as well as give one. On one occasion, he asked a girl who had graduated under him, "What was the meanest thing that you ever did while you were at the Seminary?" She thought a moment and then replied, "You know that rooster you had, which you thought so much of? Well, one of the boys caught and killed it. I cooked it, and four of us ate it with great relish. We should not have done it, but we did, and had a great time doing it." "Well," said Mr. Bishop, "I never knew what became of that bird, but I am glad that he satisfied the appetite of somebody who was a good student.'

While Mr. Beeman was president, Mr. Bishop's duties, as we have said, were the soliciting of students and the administration of the school and its educational program. Except for his last year at Montpelier he assumed no responsibility for the Seminary finances. Perhaps this was a fortunate thing for the school, although it tended to focus attention upon his ability as an educator and obscured the fact that he was not a strong financier. The school enrollment in 1882 was 235. It fluctuated somewhat in the years following, rising to 333 in 1888, and falling off to 244 in 1891-'92 as a result of a diphtheria epidemic. Mr. Bishop left at the end of the school year in 1893 to take the principalship of Chamberlain Institute at Randolph, New York.

F. The Financial Crisis Deepens

In spite of Noah Granger's patient persistence and the efforts of Mr. Beeman, the financial condition of the Seminary at the close of the Beeman-Bishop administration was no better, in fact worse, than it had been. The executive committee reported to the Board of Trustees in April, 1892, that the Seminary owed the Vermont Conference trust funds $4,000 in addition to a floating debt of $18,147. The total obligations of the school, including the Clark Will Fund,

were $49,772. Twelve months later the floating debt was reported to be $30,000, an increase of sixty-six per cent. In 1894, Senator Dillingham, who was chairman of the Board of Trustees and the secretary of the executive committee, confessed to the conference that the school's endowment had dwindled to fifty per cent of what was supposed to have been its original size. Six per cent interest was still being paid on $26,700 of Beeman annuities as well as upon the rest of the school's indebtedness.

The trustees appealed to the Rev. H. A. Spencer, who recently had transferred from the Montpelier District to a pastorate in Lawrence, Massachusetts, to return to Vermont and go into the field to raise money for the Seminary. Mr. Spencer was a Canadian, born in Lynn, Ontario. He entered the Vermont Conference in 1865, and his children had attended the school. His response to the appeal was favorable and he began his work for the Seminary following the conference session at Barton in April, 1893. Mr. Bishop had resigned as principal but was remaining to finish out the academic year.

Mr. Spencer's first efforts were not encouraging. He discovered that many people had lost confidence in the trustworthiness of the institution's leaders and in its future, and were reluctant to give. The trustees were called together in special session March 16, 1894, and Senator Dillingham and Mr. Spencer laid the facts bluntly before them. Steps of a drastic nature must be taken at once to pay the floating debt, or the assets of the school would have to be turned over to its creditors. The members of the Board glumly sat and said nothing. Finally C. H. Goss of Montpelier broke the silence by offering to give $1,000 if the whole amount should be raised. More silence, until finally Mr. Goss exclaimed, "Where is the spirit of old-fashioned Methodism?" Franklin P. Ball then responded that, although he did not have the money in ready cash, he would borrow it if he could and would also give $1,000. (Incidentally, he did borrow it.) Olin Merrill of Enosburg Falls offered to attempt to raise $10,000 among his personal friends. When the matter was presented to the conference session at Bradford in 1894, conference members and friends pledged $2,375. One preacher came to that session with money that his wife had painfully saved out of his scanty salary to pay his book bill. "Now remember," she said as she kissed her hus-

band goodbye, "that money is for the bill you owe to Mr. McGee and nobody else!" When her husband returned, she looked up into his face, "You paid Mr. McGee that money, didn't you?" "Well, they had a great time over the Seminary on Saturday. Senator Dillingham made a tremendous speech. Brother Spencer almost tore our hearts out by his plea. The Bishop laid the whole matter on our souls, and it seemed as if the school would go to smash if we didn't respond. Everybody else gave and"—a bit sheepishly—"I gave that money to the Seminary!"

The chronic habit of dipping into endowment funds to pay current expenses had undermined public confidence in the financial integrity of the institution to such an extent that an amendment was added to the charter in 1894 prohibiting the use of trust monies for such purposes. Provision was made for all monies for endowment, scholarships, and any other designated purpose to be placed in the custody of five members of the Board of Trustees, who were directed to invest the same only according to the law governing the investment of funds of savings banks and other organizations holding trust funds. Olin Merrill was elected chairman of this committee. The State Legislature also approved the change of name from Vermont Methodist Seminary to Montpelier Seminary. The number of trustees was reduced from forty to sixteen.

Public confidence in the institution was restored to the extent that the executive committee reported to the conference session at Waterbury in 1895 that $18,000 had been paid on the floating debt and that $2,000 in uncollected pledges soon would be turned into cash. The committee proposed to sell $6,000 worth of real estate when "such sale can be made at a reasonable figure," and turn $6,000 in annuity notes over to the endowment fund. The report declared that "the floating debt has amply been provided for, and a safe margin has been left for possible shrinkage." Their judgment was over-optimistic; nevertheless, the school was saved from immediate threat of bankruptcy.

But the property sadly needed repairs and improvements. . . . No work along this line had been done for thirty-six years. Modern plumbing had not yet been installed in the dormitories. Dean

Brooks of Syracuse University Law School, a Seminary alumnus, gave $500 and others gave $200 apiece to make this important improvement possible. Eugene Goodrich of Plainfield pledged $500 a year for an indefinite period for school expenses. Mr. Spencer organized an endowment association which brought in $2,350. He also made a first contact with Dr. Daniel K. Pearsons of Chicago, wealthy physician and alumnus of Newbury Seminary; but it remained for Mr. Bishop to gather the fruit some ten years afterward. By 1896 Mr. Spencer thought he had finished his work and the trustees felt that they could not afford to keep him longer. As he went back to the pastorate, he left $600 in the bank as a fund for a steam heating plant.

G. The Administrations of Smith, Newton, and Davenport

Dr. Edgar M. Smith, who followed Mr. Bishop, came to Montpelier from Kent's Hill Seminary, Maine, in 1893. Dr. Smith was born August 4, 1845, in Livermore, Maine. He graduated as valedictorian of his class at Wesleyan University in 1871, and received his master's degree from the same institution in 1874. Dr. Smith was an able, versatile gentleman, a scholar and a popular speaker. He was dignified and reserved, yet people discovered him to be gracious and kindly as they came to know him. Although he was a firm and steady disciplinarian, it was his policy to put students on their honor and to maintain discipline through strength of personality rather than excessive emphasis upon rules and regulations. It was Dr. Smith's aim to make Montpelier Seminary the best preparatory school in the state of Vermont. Students admired and respected him. From an educational point of view, his administration ranks among the best in the school's history.

In one respect, however, Dr. Smith failed to measure up to the expectations of the Board of Trustees. When they interviewed him before he came to Montpelier, his answers to their questions were entirely satisfactory until they asked him how well he could manage on a very tight budget. He replied that, inasmuch as the endowment income at Kent's Hill was adequate, he had not had to do that. One might have expected the interview to end at that point, for skill in financial management was the one qualification above all

others that the trustees then, and at so many other times, desired the principal to have. But the vacancy needed to be filled at once, and Dr. Smith's credentials were of such a high order in every other respect that they were permitted to outweigh his inexperience in business matters. The decision was unfortunate. Deficits, which had been kept under some semblance of control during the ten years previous, now began to grow in alarming fashion. The situation became so serious that Olin Merrill, who was one of the ablest businessmen on the Board of Trustees, requested Dr. Smith to come to his office at Enosburg Falls. Mr. Merrill's father was a member of the Vermont Conference. The son was an alumnus of the school and one of its most generous supporters. In the conversation that took place in Mr. Merrill's office, he asked Dr. Smith to state how much money, in addition to income from students and the small endowment fund, would be necessary to close the fiscal year without debt. Dr. Smith estimated that the amount would be somewhat less than $5,000. Mr. Merrill demanded repeated assurance that Dr. Smith was giving him a carefully considered and firm figure, then gave Dr. Smith his word that the amount stated would be available. Being a man of integrity, and with the help of his friends and the Conference, Mr. Merrill fulfilled his part of the agreement. But to his surprise and disgust, the financial report of the school at the end of the year showed a deficit as large as ever. Whereupon Mr. Merrill withdrew his support and severed relations with the school completely for a number of years.

Perhaps Dr. Smith could have made a better showing as a business manager if he really had tried to do so. He believed that the principal's business was to be an educator, and that some other person should be given the responsibility for paying the bills. The principal should not be bothered with such mundane matters. At this point, Dr. Smith was adamant. He never went out at any time to raise money for the institution. After his break with Mr. Merrill, the trustees besought Dr. Smith to write a conciliatory letter in an attempt to heal the breach, but the letter that Dr. Smith wrote only served to intensify the feeling. As a result Dr. Smith was forced to resign. Fortunately the controversy did not affect the life upon the campus, and Dr. Smith's relations with his students remained unmarred.

With the departure of Dr. Smith, the trustees set forth once more on a weary search for a man to fill the principal's shoes. They did not have an attractive proposition to offer and prognosis for success was poor, but William M. Newton, a graduate of the Seminary, was interviewed, and he accepted their invitation. Mr. Newton was a native of Barnard, Vermont. His father was a farmer and did not believe in higher education for the average man. Will worked his way through Montpelier Seminary as janitor, carpenter, night watchman, and general handy man. He roomed in College Hall. After graduating from the Seminary with second honors, he worked his way through Wesleyan University. In spite of work and study, young Will Newton managed to distinguished himself as an athlete in baseball and football. He was liked by the whole student body.

After he graduated from college, Will returned to Vermont as a minister and was serving his fourth year as pastor of the Methodist church at Waterbury when he was invited to become principal of the Seminary. He came to Montpelier following the Conference of 1898, but did not assume the duties of his office until the close of the school year.

Mr. Newton was a typical Vermonter, shrewd and practical, frugal in his habits and unafraid of hard work. He was a resourceful debater, and had a delightful sense of humor. He had a gift for writing and subsequently became the author of a two-volume history of his native town. As principal of the Seminary, he brought to his work an intimate knowledge of the school's problems and needs, its traditions and its spirit. His deep affection for his Alma Mater was such as only a loyal alumnus could feel. Other principals may have been more thoroughly trained and more gifted as professional educators, but few of them since the days of the school on the Ox Bow possessed these inner qualities in such measure.

Mr. Newton had no illusions concerning the difficulties that he faced. The school had not prospered financially at any time since coming to Montpelier, and the overall picture of enrollment was not encouraging. Although the downward trend had been checked a few times, it had not been reversed during the past thirty years. Mr. Newton also was aware that, while the Conference and the Board

of Trustees were not ready to admit it, their confidence in the future of the school had diminished considerably. Their mood was no longer expectant. They asked Mr. Newton to take the principalship as a saving gesture, but they did not believe that he could perform a miracle. Mr. Newton knew it.

Under the circumstances any man, regardless of his strength and ability, hardly could expect to accomplish the spectacular. Mr. Newton reduced the principal's salary from the $1,800 which his predecessor received to $1,200 and proceeded to do his best to make ends meet. Deficits were trimmed down, although not entirely eliminated, and the student enrollment remained at a fair level. A few changes were made and campus life went on at a normal pace. With the outbreak of the Spanish-American War, military drill for the second time was made a part of the Seminary curriculum. Mr. Newton was a good disciplinarian. The students respected and liked him. His administration may not have been brilliant, but as a holding operation, it was successful in a difficult period.

The trustees and friends of the school were pleased with the way things were going and would gladly have retained Mr. Newton's services for a longer period, but at the end of three years he decided to return to the pastorate. Experience with Vermont leadership had worked well enough to encourage the trustees to look again among the native sons for a possible successor. Walter Rice Davenport, a farmer's son from Williamstown, Vermont, a Seminary graduate in the class of 1877, pastor and presiding elder in the Vermont Conference, a former trustee of the school, was available. Mr. Davenport was tall and thin. Sanford Daniels of Brattleboro once said to him, "Davvy, you ought to take out tornado insurance. The wind is liable to blow you away!" He was a bundle of nervous energy. After riding with him over country roads in his old Studebaker, a passenger vowed that Mr. Davenport never used his brakes except when he was going uphill! In coming to the Seminary as principal, Mr. Davenport admitted that he possessed no special qualifications as an educator. He said that the trustees selected him for the principalship largely because of his reputation for being a "pusher." Student enrollment improved at the rate of 209 the first year and 225 the second, while Mr. Davenport combed the hustings for prospects.

The school program, under the guidance of a competent staff of teachers, was left largely to run itself. The prudent financial policies that Mr. Newton had established were continued. After two years, however, Mr. Davenport's judgment concurred with the promptings of his restless spirit that he was not the stuff of which educators are made. He tendered his resignation.

H. Dr. Bishop Is Recalled

Once again the institution stood at the cross-roads, and many of its friends could see only one direction in which it could go. All other roads were dim and indistinct. The principalship called for a man of outstanding ability and creative imagination, but offered little or nothing to attract or challenge such a person. The supply of native sons appeared to be exhausted. Since no candidate for the principalship was immediately available for consideration, the burden of administrative responsibility fell on the shoulders of Frank M. Howe, professor of mathematics and science and vice-principal of the school. Professor Howe was short in stature and not overly impressive in personal appearance, but he had a clear eye, a firm lip, and a persuasive manner. He was tactful and gracious. The students liked him and responded to his leadership. He assumed the duties of acting principal with quiet dignity, retaining the faculty as it had been under Mr. Davenport, and proceeding without fanfare to perform his new tasks as best he could. He also continued teaching. If Professor Howe had possessed the Midas touch, undoubtedly he would have been offered the principalship. His effectiveness as a teacher, his ability to work harmoniously with other people, and his popularity with students were important assets that stood him well during his term as acting principal. He retained his position as professor of mathematics and vice-principal for five years after being relieved of his administrative duties.

Meanwhile the trustees were looking for a new principal who could balance the budget, produce endowment, and improve the prospects for new buildings and equipment. In their judgment, Professor Howe did not measure up to these specifications.

The longer the trustees deliberated, the oftener and more insistently the name of Elwell Alexander Bishop came to their minds.

In his previous administration, he had served the school as well or better than any of the other principals with whom the trustees had been personally acquainted. For the moment, he was in charge of the Ferris Industrial School in Wilmington, Delaware. Would he consider returning to Montpelier? Surprisingly enough, he was willing. The trustees duly elected him principal in May, 1904.

Mr. Bishop came back to the Seminary as Dr. Bishop, Mount Union College having conferred the honorary degree of D.D. upon him in 1895. Wesleyan University honored him in similar fashion in 1910. It was understood that, during his second administration, Dr. Bishop's status as principal would not be the same as it had been during his first. He would be relieved of administering the educational program of the institution, these duties being delegated to the vice-principal, while Dr. Bishop would travel in the interests of the school, cultivate prospective students and raise money. He was offered a salary of $1,400, living quarters for his family, and board at the Seminary boarding hall, but was told that he would have to pay his own travel expenses. Later the salary was increased to $2,000 and an expense allowance was granted to cover travel outside the state.

The new arrangement brought Dr. Bishop into close administrative relationship with the vice-principal and the temperaments of both men were such that the situation created potential opportunities for misunderstanding and friction to develop. Dr. Bishop was accustomed to working independently and his interest in the educational program, with which he had been intimately associated during his previous administration, was keen. It was not easy for him to dissociate himself from what was going on in the classroom and on the campus. As long as Professor Howe remained, the relations between principal and vice-principal were friendly and cooperative. Later, as Dr. Bishop attempted to take some active part in matters of campus administrative, his efforts were felt to be an invasion of the vice-principal's prerogatives.

Student enrollment gained from 154 in the fall of 1904 to 184 in 1906. It dropped to 174 in 1907, arose to 191 in 1909, and slipped back to 174 in 1911. Enrollment stood at 198 in 1912, which was Dr. Bishop's last year. The average of 179 was not up to the records of Dr.

Bishop's first term, but in making comparison, allowances should be made for changing times and circumstances over which he had no control.

Financial problems were the paramount issue between Dr. Bishop and the Board of Trustees. The reports that he submitted to Board meetings and conference sessions painted a bright and hopeful picture of existing conditions and the future of the school. The treasurer's books told a different story. As the margin of discrepancy widened, the trustees' confidence in Dr. Bishop's reliability began to evaporate. Especially his handling of the Dr. Pearsons case put their faith severely to the test.

Daniel K. Pearsons, graduate of Newbury Seminary and wealthy resident of Chicago, was widely known for his philanthropic interests. He was a brusque austere man with a stern forbidding countenance. Those who sought to interview him discovered that the doctor was hard to approach. Mr. Davenport and others had tried on a number of occasions to persuade Dr. Pearsons to make a gift to the Seminary but with no success. During the Vermont Conference session of 1905, Dr. William F. Anderson, Corresponding Secretary of the Methodist Board of Education, brought word that Dr. Pearsons might consider making a conditional gift to the school. Upon receiving this information, Dr. Bishop hurried to Chicago and succeeded in getting Dr. Pearsons to make the following proposition: "I will give to Montpelier Seminary fifty thousand dollars as soon as the trustees raise one hundred thousand dollars, and pay all their debts. Time limit July 1, 1906." The pledge was dated May 14, 1905, at Chicago.

Dr. Bishop returned to Montpelier feeling that he had won a substantial victory for the Seminary, as indeed he had; for it gave some promise, however slight, of becoming the entering wedge to break the financial impasse. The drastic conditions laid down by Dr. Pearsons demanded the raising of approximately $150,000, three times as much as anyone previously had dared to set as a fund-raising goal for the Seminary; but Dr. Bishop prepared a pledge statement and copied it down on page one in a small red morocco-bound notebook. The pledge read as follows: "We, the undersigned, agree to

pay to the Montpelier Seminary, Montpelier, Vermont, the sums set opposite our names, the same to be devoted to meeting the conditions stated by Dr. Daniel K. Pearsons of Chicago, Illinois, in his offer of fifty thousand dollars to said Seminary, under date of May 14, 1905. Said subscriptions shall be due and payable whenever the full amount is subscribed."

Dr. Bishop then set out to raise the money. As people responded, he jotted down their names and the amounts that they pledged in the little red book. Twelve months went by and the Conference session of 1906 approached, but the total amount recorded in the red book was far from reaching the goal. Dr. Pearsons neither had given indication that he would vary the terms of his offer nor had he withdrawn it. The Conference debated at length what it would do, and finally adopted a resolution:

"Resolved: that the Conference raise for the endowment fund of Montpelier Seminary the sum of twelve thousand dollars, the same to be paid in not more than three annual payments, on condition that the whole amount estimated for the endowment shall be pledged.

"Resolved: that the presiding elders with one person from each district, shall be a committee to divide this amount among the districts and apportion to the churches."

Dr. Bishop entered the sum of $12,000 in the red book as a pledge by the Vermont Conference. He continued to interview people and enter pledges in the book. He spoke in churches pleading the cause of the school, taking offerings and pledges and making a record of them all. Pledge cards presumably were used in connection with the campaign, but none have since been found. The campaign lasted considerably longer than the time limit set by Dr. Pearsons. The total amount recorded in the red book as pledged and received in offerings was $93,322.73. It was some $36,000 less than the goal that Dr. Pearsons had stipulated, but the doctor, feeling perhaps like the New Testament judge in the case of the importunate widow, capitulated and gave the Seminary his check.

This would have ended the matter, if trustees and individuals here and there throughout the Conference had not soon begun to

realize that something was wrong with Dr. Bishop's pledge list. Churches and contributors had given money and pledges in response to Dr. Bishop's presentations with the understanding that the amounts they gave would be credited to the apportionments that the Conference had assessed. Dr. Bishop had listed them separately and had counted both the conference pledge and the individual contributions in his tabulations. Furthermore a number of individuals who were credited in the red book with substantial pledges, denied having made them and, in some cases, that they had ever been interviewed. Stock in Dr. Bishop's integrity slumped to an all-time low.

A change in the vice-principalship occurred at about this time. Professor Howe's successor came to Montpelier in the fall of 1909 with the understanding that the administration of the educational program would be his responsibility. He could not overlook Dr. Bishop's tendency to intervene as easily as Professor Howe had done. The friction between the vice-principal and Dr. Bishop finally reached the point that the trustees felt they must take note of it.

At the same time the reports of the treasurer revealed that the trend in current expense deficits was showing little or no improvement. By now the trustees began to lose their patience as well as their confidence. In 1909 they had taken certain prerogatives away from the principal and had voted to install a bookkeeper and stenographer in the treasurer's office. On November 22, 1910, at a special meeting of the board, Joseph A. DeBoer, the chairman, introduced a series of drastic resolutions:

"Whereas the circumstances in which the progress, discipline, and prosperity of Montpelier Seminary stand involved and require at this time, after a due consideration of all data, particular action on the part of its trustees; and

"Whereas recent changes in the by-laws have given the principal of the Seminary the power of initiative in all matters relating to its conduct, discipline, and administrative supervision, subject only to the duties as prescribed of the standing committees; and

"Whereas the report of the trustees clearly demonstrates insufficient income and an outgo which results in a deficit of large

amount, and tends to an increase of the Seminary's outstanding debt to the detriment of its credit and proper financial condition for serviceable work; and

"Whereas in the judgment of the trustees the question of immediate concern is the solution of the Seminary's problem of ways and means, with a definite suspension of increase in debt and a positive need of decreasing and wholly expunging said debt; and

"Whereas, further, the trustees have been advised that there exists or has existed recently a want of harmony in the administrative work of the Seminary and some disregard for an exact enforcement of the votes and resolves of its Board of Trustees;

"Therefore be it resolved that instructions be given to the principal of the Seminary, with express request that he carry the same definitely into effect as follows:

"(1) That he outline in writing for the information of the trustees his policy and plans as to securing an effective discipline of the institution, including in his statement a definition of what he will require of the sub-principal as regards care of discipline and the latter's duties in regard to the same;

"(2) That he outline in writing by what measures he will reduce expenses and increase income in order to positively assure no further deficits but a surplus, if anything, during the current year, it being definitely the instruction to him by the Board of Trustees that any deficit and increase in outstanding debt must cease;

"(3) That he will report to the trustees in writing his statement of the institution's condition, as he views it, its needs and possibilities and prospects for improvement in its uses to the constituency which it serves;

"(4) That he shall in writing and in full detail report to the trustees such recommendations for the benefit of the Seminary as he has in mind and the policies and plans by which he expects to promote the objects referred to in this resolution; and

"(5) That the Board of Trustees definitely notify the principal and the faculty that they are expected to cooperate earnestly and

loyally in carrying out the work of the Seminary in all things, conformably to instructions from the trustees, or from those who are designated to give instructions, for the primary purpose of making the Seminary a more satisfactory institution of learning and one that will live within its income and begin to grow in educational and financial strength.

"The trustees have passed this resolution in the interests of advice, admonitions, and instruction convinced that united, harmonious, and studied attention to the problems of the Seminary by those directly charged therewith and by those who voluntarily give their service to its cause will result in an extension and increase of the great service which the Seminary has rendered to the church and the state.

"The executive committee is requested to carry out and check up from month to month the results flowing from the terms of this resolution."

Another imperative resolution subsequently was passed instructing Dr. Bishop to remain away from the Hill and confine his activities to field work. After such a series of ultimatums one would expect an officer to tender his resignation forthwith; but Dr. Bishop did not resign until March 1, 1912, and remained in Montpelier until after Commencement. Shortly afterward, he assumed the presidency of Murphy College in Sevierville, Tennessee.

One wonders what motives prompted Dr. Bishop to do some of the things that he did, and what he really thought he was doing. It is hard to believe that the man, in full possession of his faculties, would deliberately falsify the pledge list. Elementary common sense would have told him that in a very short time the truth would come to light with disastrous results. It must have been that he misunderstood the terms on which the Vermont Conference made its pledge. Yet the fact that one lady who was listed in the red book for a subscription of one thousand dollars, declared when she was informed of it that she never attended the school, was not interested, made no promises, and gave absolutely nothing to it, baffles explanation.

Dr. Bishop was habitually inclined to be over-optimistic. Ever

trying to put matters in a favorable light, he studied to make statements that would be pleasing and acceptable to other people. His manner was sincere and he exuded a self-confidence and personal charm that helped to carry conviction. One of his students, a farm boy whose father could not supply him with much money for extra expenses, was preparing for college and needed one more year of credit in a certain subject to qualify for college entrance. It so happened that the subject was dropped from the Seminary curriculum before he could take it. He appealed to Dr. Bishop and arrangements were made with one of the members of the faculty whereby a special class was organized in which he and another student could secure the necessary credit. In working out the details, the student was given the impression that, since the Seminary had created the problem by dropping the course without due warning, the school would assume the expense of the special class. The truth came as an embarrassing surprise when the student received the tutor's bill!

Dr. Bishop once was described as a man who was "intoxicated with the exuberance of his own rhetoric." Another who knew him likened him to a man concerning whom an acquaintance was asked, "Is Dr. Blank as good as he talks?" The answer: "He thinks he is!"

On the other hand, Dr. Bishop never was accused of laziness, lack of devotion, or personal dishonesty. If he made misstatements, there is no evidence that he made or tried to make personal profit from them. He was generally regarded by his students and many others as an able, wise, and worthy educator. He gave many years of service to Montpelier Seminary, and struggled with impossible tasks. He raised thousands of dollars for the institution, persuaded many young people to come to the school, and made many friends.

When Dr. Bishop left Montpelier, only Senator Dillingham, Chairman of the Board of Trustees, and Ralph F. Lowe and William Shaw, members of the Vermont Conference, had faith that Montpelier Seminary could be saved. The despair of the other trustees was not rooted in the loss of Dr. Bishop or anything that he had done. It was the long story of financial struggle and futility with which they were so thoroughly familiar. Several resignations from the

Board were pending. The vice-principal and the faculty did their best to keep the school on an even keel, but as the situation became more widely known, campus morale began to deteriorate and parents began to wonder how well discipline was being maintained. The general feeling was that it was a hopeless task and a waste of time to look for a new principal. The Board briefly considered one of the younger members of the Conference as a possible choice but rejected the idea without approaching him. Finally Ralph Lowe mentioned the name of John Wood Hatch.

I. The Ship That Didn't Sink

Dr. Hatch was born at Presque Isle, Maine, March 2, 1864, the youngest of nine children. Without resources, he had to fend for himself from the age of twelve. He had an unquenchable desire for an education and a willingness to do whatever he could to achieve it. He taught school and did manual labor on the side to work his way through preparatory school and college. He received his Bachelor of Arts degree from the University of Maine in 1888, and after spending a year in graduate study at Harvard, he returned to Orono for his Master's degree in 1890. His Alma Mater invited him to remain as an instructor in science, but he accepted a position in Hampton Institute, eventually taking charge of the Science Department with a staff of fifteen teachers under him. Dr. Robert Moton was one of his pupils.

While Dr. Hatch was at Hampton, General S. C. Armstrong, President of the Institute, requested him to take an extensive trip through the South, interviewing colored people in their homes and at their work, taking pictures, and writing a series of articles for the *Cleveland Plain Dealer* and other metropolitan papers. General Armstrong also asked Dr. Hatch to represent him and the Institute at a series of national and international conferences at Washington. Through these contacts and experiences, Dr. Hatch received an invitation to become a member of the American Association for the Advancement of Science, and the University of North Carolina offered him a professorship. He decided, however, to resign from Hampton Institute and enter Boston University School of Theology.

Dr. Hatch began his ministry at Kingman and Prentiss, Maine, in 1895, without a church building and at a salary of $300. Within four years he built a church. In 1912 he was the superintendent of the Bangor District and had just returned from the General Conference session where he was a delegate representing the East Maine Conference.

The trustees of Montpelier Seminary were under no illusions that they were conferring an honor upon Dr. Hatch by offering him the principalship of their school. Nevertheless, since they could think of nothing else to do, they accepted Ralph Lowe's suggestion and extended the invitation. Dr. Hatch met with the Board of Trustees in July, 1912, for an interview. Ralph Lowe and William Shaw had had previous acquaintance with Dr. Hatch, but he and the other trustees never had met before. The Board laid the situation frankly before him. Several of the trustees, including those who were on the point of resigning, disapproved of extending any invitation. They considered it unfair to ask Dr. Hatch or any man to undertake such a hopeless task. A jurist member of the Board arose and said, "This man is a stranger; we want to be fair to him; he should know that this is a sinking ship, and, if he gets aboard, he will go down with it." Even William Shaw, who still cherished a shred of hope for the institution, said, "Dr. Hatch, I'd be exceedingly glad to have you come with us, but I don't see how you can afford it."

Dr. Hatch made no comment save to ask for ten days in which to consider. During that period friends who knew about the matter strongly urged him not to accept. Charles Parkhurst, editor of *Zion's Herald,* cautioned him to think of his own career and what the consequences probably would be if he embarked on such a precarious venture and failed. But at the end of ten days, Dr. Hatch notified the trustees of the Seminary that he would come aboard. He wired Dr. Parkhurst: "The die is cast; now it is victory or the grave!"

The chances of victory indeed seemed invisible to the naked eye. The Seminary owed the Montpelier Savings Bank and Trust Company $27,526. The trustees had borrowed $2,490.75 from Vermont Conference trust funds and the Clark Will Fund of $27,626 remained unpaid on the books of the institution. The bank officials

were fully aware of the pessimism prevailing in the Board of Trustees, they had heard rumors of a slump in campus morale, and they had no reason to feel any particular confidence in a man from Maine whom they had never met. The total indebtedness against the school had mounted to $57,642.75. Fearing that the institution would suddenly go into bankruptcy, the bank demanded a mortgage upon the entire property. Realizing that this would shut out the Conference and the Clark Will Fund in the event of a forced settlement, the Seminary authorities demurred. Finally the bank and the school worked out a compromise adjustment whereby Senator Dillingham as chairman of the Board conveyed a mortgage trust deed of the entire real estate of the Seminary to Fred A. Howland, President of the National Life Insurance Company, with the understanding that Mr. Howland would hold the same in trust for the creditors of the institution. Mr. Howland was a nephew of Senator Dillingham and a director of the bank. The deed was executed June 20, 1913, some ten months after Dr. Hatch agreed to accept the principalship.

In the mid-winter of 1913-'14, the new principal received a curt notice to attend a meeting of the trustees. Upon his appearance, one of the members arose and stated that if the trend in fiscal affairs prevailing thus far in the current year should continue unchecked, the school would close the year with the largest deficit in its history. It would be suicidal, he contended, for the school to continue for the remainder of the year. Several other trustees concurred with his judgment. During the discussion that followed, Dr. Hatch examined the figures submitted and pointed out an error whereby the deficit had been overestimated $1,000. Another trustee called attention to the fact that the faculty were employed under contract for the school year. The students had enrolled in good faith and the Seminary had both a legal and a moral obligation to fulfill if in any way possible. A decision to continue operation until the end of the year finally was reached. A committee was appointed to raise money to provide for the expenses, with the expectation that the school would be closed after Commencement.

They reckoned without the man from Maine. In spite of these discouraging prospects, he believed that a hard time and a great

struggle in the accomplishment of what he considered to be a sublime task is a good time and a glorious struggle. It appealed to him. It was a great challenge to his nature, and it stirred his blood. And so he gave it all he had. He resolved to live or die with it. "There will be a new grave in the cemetery," he said, "if this school should cease to function." Friends, trustees, even students came to realize that he meant what he said.

His immediate strategy was to enlist the help of his friends among the leaders of the Methodist Church. They agreed to come and spend a Sunday each in the churches of the Vermont Conference and speak in behalf of the Seminary. Their efforts resulted in a substantial number of contributions and three-year pledges. When the trustees met for their annual meeting at Commencement time, Dr. Hatch was able to report that all current bills had been paid and that the treasurer had a surplus of nearly $2,500.

The most serious obstacle that Dr. Hatch confronted was the general feeling of distrust and lack of faith in the future of the school which were the outgrowth of its financial history. The trend had been halted for the moment but it could not be reversed by one campaign alone. Dr. Hatch fully realized that. Consequently he spent as much time as he could spare during the first three years of his administration cultivating the good will of the Conference constituency and frequently speaking in churches two and three times a Sunday. As a speaker, he was not a spellbinder; rather, he convinced his hearers by his earnestness and sincerity. Often after office hours he would drive out into the country to interview someone with whom he had made an appointment.

He knew something about the dissensions between the members of the Board and his predecessor, and he sensed the fact that the differences that disturbed the Board prior to his arrival had not wholly healed. He determined that these should end forthwith. "I did not come to the Seminary," he said, "as any man's man, or against any other man, or group of men. I have not asked to be such, nor shall I ever be such."

He encountered parents who criticized the spirit and discipline which had prevailed on the campus during the year immediately

preceding his arrival, but Dr. Hatch was an excellent disciplinarian. Established regulations were tightened and enforced. New rules were added. The restrictions were many and sometimes they seemed over-severe; but generally the parents approved. In the course of time, as the public became better acquainted with Dr. Hatch and his methods, pupils who had failed in other institutions or who were difficult to control were brought to the school in increasing numbers. They added to the problems of discipline. In the Doctor's words, the situation demanded "the wisdom of a Solomon, the patience of Job, and a saintliness beyond measure."

Nevertheless Dr. Hatch achieved and maintained scholastic standards at a high level, and large numbers of students went on to make good records in college. His dearest ambition was to take any boy or girl who came to the school, no matter how little money he might have, and give that young person opportunity to develop the highest type of manhood or womanhood of which he or she might be capable. "For," said he, "when all has been said, and all is done, when all of life is over, the only thing that remains, the only thing imperishable, therefore the only thing of value is character."

He firmly held to the idea that the fundamental reason for the existence of the Seminary was spiritual. The school, as he saw it, was founded by intellectual and spiritual frontiersmen. Its function is to train oncoming generations for citizenship in a Christian republic. It is a Christian institution, born of Christian impulse. "When it shall cease to be that," he declared, "it will cease to exist in any distinctively important sense."

It was Dr. Hatch's policy to maintain an intimate personal relationship between the seminary and the homes from which the students came. He was constantly planning and working to enhance the comfort and safeguard the health of the individual and to give personal attention to those whose resources were limited. As he won the confidence of people, attendance grew until the influx of students forced the administration to make repairs and alterations frequently after school had begun. Dr. Hatch recognized, as some of his predecessors had not, that to keep a student in school, even if he was unable to pay a cent of actual cash for the privilege, was

helping to fulfill the real purpose for which the school was established.

Constructive changes and improvements were made in property, equipment, curriculum, and methods as circumstances permitted. Dr. Hatch inherited the set of buildings pretty much as Amasa Button had fashioned them out of the Sloan Hospital plant. Roofs needed replacement. Modern heating awaited installation. Students' rooms needed new furniture. The Hatch administration spent thousands of dollars on rehabilitation. Much of it had been waiting for more than a generation. Self boarding was abolished and a system of helps and scholarships was established for those who otherwise could not afford to take their meals in the dining hall. A trained nurse was added to the staff. A teacher training course was established in cooperation with the state of Vermont and continued as long as state funds were available to support it. Dr. Hatch also advocated the permanent employment of a financial field representative for the Seminary, but the trustees did not act upon his suggestion. At the time of his resignation from the principalship, they offered him the field agency, but he did not choose to accept it.

Whenever time and resources permitted, Dr. Hatch believed that beyond its strictly educational function, the school had responsibilities to serve church and community in any way that it could. The Vermont Conference Epworth League Institute met at the Seminary for a week in June following Commencement, for some ten consecutive years. As compensation for the use of school facilities, the Seminary received whatever was left in the Institute treasury after other operating expenses had been paid. An interdenominational institute for the training of church school workers also was held at the Seminary for a number of years.

The Great Flood of 1927 cut short a much-needed vacation that Dr. Hatch was planning to take. In downtown Montpelier, one of the hard-hit communities, water reached a depth of as much as fourteen feet at the intersection of Main and State Streets. The assembly room of Trinity Church was flooded to the tops of the windows. The Principal's house became headquarters for the Red Cross during the period while the city remained under martial law. As many as

five hundred people ate their meals at the Seminary, and meals were sent out to many more. Food supplies for one thousand people were kept at the principal's house. Boys from the school worked as volunteers helping to clear the roads. Fifteen of the students were unable to complete their courses at the Seminary on account of the flood.

The Doctor's indefatigable industry always fascinated and amazed those who knew him. He was up and astir by six o'clock in the morning and never in bed before 11:30 at night. He couldn't delegate responsibility. He looked after everything himself down to minute details. He made the rounds of the buildings every night after ten o'clock bell, personally handled purchases of groceries, fuel, and school supplies of all kinds, and assumed responsibility for business transactions of every sort. He insisted on arranging the chairs on the platform for the Commencement exercises. He was a short nervous man, and as he hurried here and there around the campus his coattails always were streaming out behind him. He took only three vacations during the eighteen years that he was principal. Sorrow came to him when the first Mrs. Hatch died October 10, 1915. Happiness came when Dr. Hatch and Miss Nellie M. Worth of Bangor, Maine, were married on October 5, 1919. Mrs. Hatch taught Latin at the Seminary for ten years. Dr. Hatch never spared himself, never complained, seldom found fault. His dedication and devotion to the school never faltered.

There comes an end, of course, to any man's physical resources. Dr. Hatch depleted his nervous energy to the point that he finally concluded, for the sake of his health and strength, he must sever all relations with the Seminary except membership on the Board of Trustees. The Board regretfully accepted his resignation on March 6, 1931. The Alumni Banquet on Saturday evening of Commencement Week in 1931 was a testimonial dinner to Dr. Hatch. Cornelius O. Granai, a graduate of the Seminary in the Class of 1920, presented a loving cup to him on behalf of the alumni. Dr. Arthur Wentworth Hewitt, on behalf of the trustees, presented a scroll, inscribed on parchment and bound in morocco, lined with silk, which read as follows:

"Forasmuch as, after eighteen years of service, Rev. John W.

Hatch, M.Sc., D.D., has resigned the principalship of Montpelier Seminary;

"We therefore cannot refrain from recording our deepest regret; nor, looking across the years to the day when he came to us, can we fail to see these unforgettable facts:

"Then the trustees had met for the purpose of closing the school as men abandon a sinking ship. Now the trustees are meeting with architects to plan the erection of new buildings.

"Then the mortgage debt was nearly $30,000. Now it is nothing.

"Then the building fund was nothing. Now it is $51,247, besides $30,000 in pledges.

"Then the endowment was $88,000. Now it is $152,647.

"In eighteen years Dr. Hatch has graduated eight hundred eighty-eight students, a number which is fourteen more than twice as many as in the eighteen years before he came. In order to find as many graduates as Dr. Hatch has sent out into the world, we had to take the total of all the classes from the year of his arrival back to 1860, which was nine years before the school was moved from Newbury.

"Every graduate means a group of lifelong friends, but we have not tried to number the innumerable.

"Yet when we remember these noble achievements of Dr. Hatch and Nellie Worth Hatch, his wife; when we remember how utterly they have given themselves to this one cause, refusing nearly all vacations that they might work day and night for others; then we feel that the least we can do is to find some way of saying, with profound respect and affection, that our gratitude goes out to them forever and forever."

The document was dated June 1, 1931, and was signed in behalf of the Board of Trustees of Montpelier Seminary by Arthur Wentworth Hewitt as Chairman and Bailey G. Lipsky as Secretary.

Dr. Hatch's phenomenal success at Montpelier Seminary was largely due to the fact that he was tailored for the job. He did not

bring in large sums of money, adorn the campus with palatial buildings, or transform the institution into a fancy finishing school. He dreamed dreams, but they were not the blood-tingling sort that send adventurers climbing highest mountains and sailing seven seas. Like the Vermont people with whom he worked, he was cautious, conservative, and thrifty. He had an amazing capacity for hard work and painstaking devotion to detail. He could and did "use up, wear out, make do, and do without." This was precisely what the Board of Trustees and the Seminary constituency really wanted. Such a policy was typical of Vermont economy. It was neither revolutionary nor did it hold much promise of a dollars-and-cents prosperity. Such a way of life is strong in qualities of maintenance and stability. It is the philosophy of people who believe in paying their bills and minding their own business. They operate with astonishing skill on a small margin with a little capital, but they do not plunge with boldness and daring.

On the other hand, as an educator, one of Dr. Hatch's contemporaries has characterized him as "ripe scholar, a master thinker, and a wise administrator in his chosen field." His judgment showed to best advantage, perhaps, in the selection of his teaching staff, particularly when the problems of a limited budget are taken into account. Among the members of the faculty whom Dr. Hatch regarded as contributing substantially to the strength of the school program were Clarence A. Davis, a leader in recreational and social activities, and a man on whom the principal could rely in his absence; Mildred Raymond, a public reader of marked ability; William T. Maiden, athletics coach; Marion Bickford Seaver, a musician of charm and distinction; Howard N. Hanson, who was Dean of Boys for nine years; William Gray, a talented instrumentalist; Edmund W. and Eleanor Ninde Thurston; Ella S. Foster; and Helena Putnam who taught art. Nellie Worth Hatch not only strengthened her husband's administration as a thorough exacting teacher and a strict disciplinarian, but through the numberless ways in which she adapted herself to the work of the institution and supplemented his efforts.

Altogether, when one considers the obstacles that had to be met and the difficulties that had to be overcome, the eighteen years that

John Wood Hatch gave to Montpelier Seminary were the most fruitful and constructive years that any administrator thus far has given to the school. Dr. John W. Hancher of the Methodist Board of Education said to Dr. Hatch early in his work at the Seminary, "No man has ever placed before me a stronger or wiser educational program than you have done for this school." Somehow the man from Maine managed to keep the Seminary's shoestring economy operating in the black while at the same time he was maintaining a sound educational policy. He was ever a devoted churchman and a faithful friend. Yet, great as his sense of loyalty to institution, church, and friends, he excelled in his greatness of heart and his love for young people. Men and women in all walks of life, through subsequent records in colleges and in their chosen vocations have reflected credit upon the excellent training that they received, and continue to bear the marks of his leadership.

J. The Depression Years

Shortly before the Conference session of 1931, Charles Cleveland Chayer was elected to succeed Dr. Hatch as Headmaster of Montpelier Seminary. Mr. Chayer was born January 20, 1894, in Fairfax, Vermont. He attended Lyndon Institute, and after graduating from Bates College, received his degree from Boston University School of Theology. He began his ministry in the Vermont Conference in 1921, and was appointed to a district in 1925 as the youngest superintendent in the Methodist Church. Coming to Montpelier after serving one year as pastor of Hedding Church in Barre, he spent the months from April to September in observation and study, preparing himself for his new responsibilities. The Conference session of 1931 in Orleans, Vermont, and the facilities of the community center just completed were made available to members and guests. Mr. Chayer and others were favorably impressed with the building, and upon inquiry, he discovered that the effects of the depression upon construction costs had made the erection of the center possible at a bargain price. It gave Mr. Chayer an idea. After consulting with the contractor and establishing the fact that a gymnasium could be built for a figure well within the amount already accumulated in the building fund, Mr. Chayer's first step as headmaster was to per-

College Row, Gary Memorial Library

HOMER BABBIDGE LIBRARY, STORRS, CT

suade the Board of Trustees immediately to let the contract for construction of Alumni Hall. The building was completed in the spring of 1932 at a cost of $43,598. Other property improvements of a lesser nature were made, including the remodeling of two front rooms in the main dormitory as a reception center for boys, redecoration of the dormitory reception room for girls, renovation and new furniture for the dining room, new paint on the dormitory buildings, exterior colonial trim, and landscaping.

The contractor scarcely had completed his labors on Alumni Hall when another event of major significance to the Seminary occurred. Frank E. H. Gary had lived as a boy on a farm beyond Wrightsville on the road from Montpelier to Worcester. During the years that he attended the Seminary, he walked daily from his home to the school. After graduating in 1871, he studied law, settled in Boston, and eventually became a lecturer on law in Boston University Law School. Over a period of years, Dr. Hatch had assiduously cultivated Mr. Gary's interest in a library for his Alma Mater, but Mr. Gary died without taking any definite action in the matter. Fortunately for the school, Mrs. Gary shared her husband's interest in the project and included a bequest in her will amounting to $56,000. Following her death and the settlement of her estate, the trustees voted on March 9, 1934, to proceed with plans to erect a library. A house on the south side of the main dormitory beyond South Hall, known as the Fiske house, was removed and excavation for the library foundations was begun in the second full week of May. Dr. Hatch returned to the campus and laid the cornerstone as a part of the Centennial ceremonies in June.

In keeping with current developments in educational methods, Mr. Chayer secured the assistance of his sister, Miss Mary Chayer, an instructor in Columbia Teachers' College, to introduce standardized intelligence and achievement tests at the Seminary in the fall of 1933. The project method of teaching was emphasized, along with personality scores. Lists of students with scholastic rank of eighty-five per cent or above were displayed periodically, and the names of those who excelled were published in the Seminary bulletin.

In his relations with students, Mr. Chayer was sympathetic and

friendly. He promoted sportsmanship and encouraged self-discipline. A credit card on the basis of a one hundred per cent rating was issued to each student. Standing permissions were allowable to a limited extent, such as lateness for meals and class, late lights in the dormitory, and absence from church sessions. Beyond these exceptions, losses of credits were scaled to the types of offenses committed, and resulted in the student being deprived of his privileges. Persistent misconduct led to probation or dismissal. On the whole, the effect of the system on campus morale was good. Mr. Chayer took a personal and participating interest in physical training and athletics. He sought to provide superior coaching leadership for all teams representing the school. In 1933, the Seminary football team won ten games and lost four. The basketball team won seven and lost one. The girls' basketball team won twelve games out of fourteen. In 1933-34, the football team was undefeated, winning six games and tying one.

But these were depression years and the times affected both enrollment and income. Allowance also must be made for the fact that many of the conditions and problems that troubled the school throughout its history remained unchanged. Some of them were intensified. Vermonters had even less money than usual and were just as reluctant to part with what little they had. Local schools and high schools within easy commuting distance were attracting more and more young people who were choosing to live at home where they could obtain a cheaper education than Montpelier Seminary could offer. Modern methods and winning teams did not impress the native constituency deeply enough to overcome these handicaps. Neither could these things dispel the unfavorable impression that the old dormitories made upon visitors from outside the state. Student enrollment at a practicable operating level became increasingly difficult to maintain and red ink began to reappear in the current expense accounts. At a special meeting of the trustees on March 14, 1935, a report showed that the Seminary owed the First National Bank of Montpelier $22,500, and that an estimated $3,000 would be needed to balance the budget for the school year. Mr. Chayer offered to resign but the trustees refused to accept. A special committee was appointed to make a study of alumni cultivation with the possibility of establishing an alumni loyalty fund program. Two other com-

mittees also were appointed, one to study the possibility of reorganizing the preparatory school program to meet the changing patterns of American life, and the other to make a study of possible conversion to a junior college.

Financial conditions did not improve. At their meeting on July 27, 1935, the trustees were informed that it would be absolutely impossible to obtain a loan on Seminary property from any building and loan association. At the same time the Montpelier National Bank refused to consider making a mortgage loan on the library lot. Only four years before, July 22, 1931, the school income for the preceding year had been reported as $81,044.68, with a profit of $2,083.89. The trustees had appropriated $11,020 for repairs. Now, from the financial point of view, after all the bitter struggles and hard-fought victories of twenty-two years, the Seminary faced a new crisis fully as acute as when Dr. Bishop left it in 1912. The outlook was disheartening in the extreme, and prospects did not brighten with the opening of school in September. The strain proved to be too great for Mr. Chayer's health. The trustees accepted his resignation on November 1, 1935, and called upon Dr. Arthur Wentworth Hewitt, Chairman of the Board, to assume the duties of acting headmaster.

Arthur Wentworth Hewitt was born in Berlin, Vermont. He graduated from Montpelier Seminary in 1904. His father also had been a student in the Seminary. Dr. Hewitt was pastor of the Methodist Church in Plainfield, Vermont, for twenty-five years. He served as chairman of the Board of Trustees of the school for two decades. He was a dreamer and a poet, the author of several books, and a speaker of unique ability. Middlebury College conferred on him the honorary degree of Doctor of Divinity in 1932. Although he was not a professional educator, he served for a time as chairman of the Vermont State Board of Education. His business experience and skill did not compare with that of Joseph King, Amasa Button, Jedediah Beeman, or John W. Hatch. He was fortunate, however, in having access to the business judgment of such men as Fred A. Howland, Elbert Brigham, and L. Douglas Meredith, who were officers in the National Life Insurance Company. Mr. Howland and Mr. Brigham also were members of the Seminary Board of Trustees.

The assignment given to Dr. Hewitt was peculiarly difficult. In the face of dwindling need for private secondary school facilities in the Vermont area, many people were beginning to feel that Montpelier Seminary had served its purpose. Chronic financial troubles and repeated failures to find constructive solutions for its problems discouraged its friends, undermined their faith in its future, and wore out their patience. Although the possibility of adopting a junior college program was under consideration, time was of the essence and there seemed to be all too little of it.

The decision on March 7, 1936, to offer a series of courses of first year college grade in the fall of '36 marked the beginning of the end of the Seminary program. In taking this step, the trustees recognized that the school had a legal and moral obligation to continue its secondary school program until all the students enrolled in the Seminary courses had opportunity to complete their studies; but it was clear that the two programs could not be successfully combined in one institution for any length of time. Accordingly the Board voted on November 6, 1939, to drop the first two years of the Seminary course, beginning with the school year 1940-'41. The last Seminary class at Montpelier graduated in 1943.

Meanwhile members of the Vermont Conference were viewing the course of events with mounting concern. The officers of the Board of Trustees had been under criticism for some time because they were receiving compensation for their services, a policy of which the Methodist Church did not approve and which was not being followed in any other Methodist-related secondary school. Through the years, too, the trustees of the Clark Will Fund had been unsuccessful in their attempts to persuade the Seminary to give them security for their loan. In the event that the institution should go into bankruptcy before the mortgage held by the National Life Insurance Company could be discharged, the Conference was in danger of losing $27,625. Pressure on the Seminary officials to grant some kind of reliable security was renewed and intensified.

Beyond all question, Dr. Hewitt and his associates fondly hoped and fervently prayed that the institution could be saved. How much real faith anyone may have had left is another matter. Several finan-

cial expedients were attempted during this period. Solicitation among friends of the Seminary were made at one point to secure guarantees against the impending deficit. It is doubtful if anyone expected that the flow of red ink could be stopped, but the officers of the school hoped to gain a little time before having to make final decisions.

The school year that began in September, 1936, brought these problems of the school sharply into focus. The school owed the bank with which it was doing business a series of unsecured notes to the amount of more than $16,000. The Christmas recess approached, and teachers' salaries had not been paid. Dr. Hewitt had secured a loan from the National Life Insurance Company to meet the payroll; but the bank, upon learning that the Seminary property had been mortgaged, attached the school's account and demanded payment. For a year or more thereafter, matters stood at a stalemate, the bank's case pending in court, while the school authorities sought ways and means of releasing endowment funds to meet the situation. At the trustees' meeting, March 23, 1938, Dr. Hewitt requested release from the headmastership as of April 1st, in order that he might accept an invitation to write a volume on the Rural Pastorate in a projected series entitled *"The Minister's Professional Library,"* and his request was granted.

From this point the rest of the story of the soul-searching that Dr. Hewitt and the trustees underwent during the transition period from November 1935 until the secondary school program was finally and completely discontinued, more properly belongs in the next chapter of this history. The closing events of the Seminary, however, were so closely interwoven with the birth-pangs of the junior college that it is impossible to separate them completely. In many stages of the struggle it was hard to believe that either mother or child could survive. Some people felt that the chances were nil, and waited to give them both a decent burial. Dr. Hatch and a few hardy optimists based their faith on their conviction that the school still had a responsibility to serve Vermont young people of limited means, and clung loyally to the belief that, under competent educational leadership and careful management, the Seminary could survive. They and many alumni whose love for the old school remained deep

and strong, found it hard to accept the wave of the future. Nevertheless, the mother died but the child lived; yet the family tradition was not lost.

K. Seminary Curricula

In our review of the administrative leaders who guided the affairs of the school from 1868 to 1940, the financial problems of the institution have bulked large in the story; unavoidably so, for adequate support is the life blood of any school. Yet an account of blood circulation, even including detailed records of blood diseases, deficiencies, and transfusions, does not constitute a biography. The Seminary was more than a series of transactions in dollars and cents, and it must be measured, not by profit and loss alone, but by other standards as well.

In coming to Montpelier it was the policy of the trustees and the administration to continue the educational program in the best traditions of both Newbury and Springfield. At the outset few if any changes were made in the curriculum. Under the title of "Instruction," the catalog of 1868-'69 announced that "the Principal and teachers have been tested in the work of government and teaching, and some of them for many years. Their success in the past is sufficient guaranty for the future. They have an interest and ambition to make the Seminary all that it should be. It is intended to make the Departments of Art and Music of such excellence and completeness as to satisfy all reasonable demands. Professor French has an excellent reputation as a teacher of music among all the many pupils he has had for several years past." Emphasis was placed upon training that would lead to a "broad and generous culture," rather than merely vocational training. A report appearing in the *Vermont Watchman and Journal,* May 7, 1873, comments that the Seminary curriculum "possesses proper proportion of solid and ornamental studies. The course of instruction pursued, the judicious selection of studies, and methods of instruction seem well adapted to laying the foundation not of a shallow but strong, substantial, and thorough education."

A Commercial Department providing instruction in Single and Double Entry Bookkeeping, Penmanship, Banking, Commission and

Exchange, was added to the curriculum in 1872. As described in the catalog it was designed to qualify young ladies and gentlemen for business life by offering them a course of study "equal to that of the best commercial colleges." Students were permitted to substitute telegraphy or other equivalent courses for certain studies listed as elective. By this provision, the catalog went on to say, a student in the department could take "a course in mathematics, or either Latin, French, or German four terms, and not being restricted merely to the routine study of business transactions, he could enrich the mind with that intelligence and disciplined energy which are indispensable to the highest success in every department of business." A diploma was granted for two years' work.

The business course was dropped in 1881, but a department of typewriting was reestablished ten years later to meet popular demand. In the fall term of 1893 a reorganized Business Department was opened, offering courses in Business Arithmetic, Bookkeeping, Penmanship, Correspondence, Commercial Law, Commercial Geography, English Grammar, Business Customs, Business Practice, and Spelling. The course was short and practical and represented solid work for three terms of twelve weeks each, on completion of which a business diploma was awarded. Business students were encouraged to participate in the intellectual, social and moral life of the school as a whole.

After coming to Montpelier, the Seminary continued the Female Collegiate Institute as it had been established at Newbury. The trustees, by authority of the State of Vermont, were "authorized and empowered to establish and confer on female pupils whom they shall deem worthy thereof, and who shall have completed the regular course of study prescribed in said college, all such literary honors and degrees as are usually conferred by the best academies, seminaries, and female colleges." Lady students who satisfactorily completed the Collegiate Course received the degree of Mistress of Liberal Arts and those satisfactorily completing the Latin Scientific Course the degree of Mistress of English Literature. These courses were extended in 1882 to four years each. No mention is made in the school literature of any other degrees prior to the organization of the junior college, but in at least one instance, a student was

granted a diploma as "Lady of Liberal Arts," which suggests that possibly a distinction was made between "Lady" and "Mistress" comparable to that between "Bachelor" and "Master." Emily P. Glover was awarded the M.L.A. degree in 1886 and returned to the Seminary to begin her long career as a teacher of German and English Literature in 1889. In addition to the Collegiate and Business courses mentioned, the school was offering in 1877 a one year course in common English, a three year course in Music, a three year "Modern" course, a three year College Preparatory course, and studies in Art. The Art Department was discontinued temporarily when the art teacher, Miss Jennie Farwell, completed her duties, but was restored in 1882.

By arrangement with Trinity Church, the use of the church organ was made available to Seminary students for lessons and practice, and organ study was added to the list of subjects offered by the Music Department in 1877. In 1884 a two-manual pipe organ of twenty-one registers, built by George S. Hutchins of Boston, was installed in the Seminary Chapel.

The catalog of 1885-'86 announced that Lola A. Bixby had been added to the faculty as instructor in gymnastics, and that regular gymnastic exercise would be required of all students. The College Preparatory course was extended from three to four years, and in 1889 the Modern course also was extended. An average of 96 for all terms, two or more, entitled a student to first honors and an average of 91, to second honors.

With the outbreak of the Spanish-American War, military drill was established, first on a voluntary basis in 1900, and made compulsory for all male students in 1902. It appears to have been continued until 1909, but no mention was made of it in 1910. Military training was resumed in March, 1918, and was continued until 1920.

From the very beginning, the founders and leaders of the Seminary considered training for educational leadership to be one of its principal functions. In the earlier days a substantial number of students did part-time teaching while attending school in order to meet their expenses. Many students came to the Seminary to prepare for the teaching profession. The constant demand for teachers every-

where, then as now, was greater than the training centers could supply. Although the Seminary never aimed to become a technical school in the Normal School category, hundreds of its alumni have rendered distinguished service in the educational field. The public schools of Vermont owe an inestimable debt to these people. A teacher training course in accordance with the act of the Vermont Legislature of 1912, No. 64, Section 1, was established at the Seminary in 1913, and was continued as long as the state was able to fulfill its part in the program.

Music always has been a distinctive feature of the school curriculum. The Seminary offered comprehensive courses in instrumental and vocal music. The names of such competent instructors as French, Blanpied, Hathaway, Bickford, Ford, Erwin, Smith, and Downey—to mention only a few—attracted many students to enroll for special lessons as well. Professor Bishop reported to the Randolph session of the Vermont Conference in 1888, that music pupils under Professor Blanpied were able to take the first five grades of study and practices prescribed by the New England Conservatory and pass without examination to the Conservatory for the sixth and last grade.

Although the policy of the Seminary with regard to religious preference was non-sectarian, Bible study was included in the curriculum and its importance was stressed. The catalog of 1894 called attention to the four year course in Bible study and said, "It is not the purpose to make the work burdensome to any; on the other hand, no pains will be spared to make it pleasant as well as profitable." The catalog of 1911 laid the matter on the line in more forthright fashion: "Classes in English Bible are held twice a week for one semester each year. No matter how liberal the education, the preparation for life is not complete without a thorough knowledge of the Bible. To fail to study this subject and become acquainted with its literature is to fail to comprehend the strongest factor in the world's development. The Bible has been practically excluded from the public school, and upon the church in its schools has been thrust the great responsibility of religious training. Hence Bible study has been introduced into each of the four years in the Seminary courses, the classes meeting twice a week for one semester."

The administrative leaders of the school generally were aware of the social responsibilities that a co-educational boarding school must meet. They sought to fulfill them by maintaining wholesome discipline. Dr. Bishop felt, however, that rules and regulations alone were not enough. Announcement was made in 1906 that "a class will be formed at the beginning of the year for instruction in social training. Behavior at the table, at church, at public gatherings, personal appearance, etiquette at receptions and calls, letter writing and other subjects intended to give young people ease in society will be presented. All students in the boarding hall will be expected to become members of this class. Frequent talks on general deportment are given before the whole school."

Although the Seminary had long since discontinued allowing students to board themselves, a plan of cooperative housekeeping for girls was offered in 1938-'39 as a practical venture in home economics. A modern laboratory kitchen was installed on the third floor of the main dormitory. The girls qualified to participate were selected by the school dietician, and were required to take a course in Foods and Cooking, for which six hours credit was allowed toward graduation. After six weeks of preliminary training, the girls were permitted to prepare their own meals. Thus the Seminary curriculum endeavored to meet both the fundamental and pragmatic needs of its students, catering to their normal interests and promoting their development as responsible members of society.

The people who guided the educational policies of the institution never lost sight of main issues. They strove within their resources to keep abreast of the times, but through all the years, not one of the principals of the school could be accused of substituting fads and fancies for scholarship. Solid and enduring subjects like the study of science, mathematics and English were required and constituted the backbone of the courses offered. In the catalog of 1895, Dr. Smith declared that "the principal obstacles in the acquiring of the English language are two; first, the want of something to say; and second, sufficient practice in saying it. Pupils are usually required to write only at long intervals, and then about something of which they know and care little. The Department of English Language, Literature, and History endeavors to overcome these ob-

stacles, and to enable the pupil to write with facility and delight." There may be some question as to how easily Seminary students wrote their themes or how much enjoyment they took in the exercise; but from Newbury days, in class, in society meetings, and on Lyceum and Exhibition platforms, they were thoroughly drilled in the principles of unity, coherence, and emphasis.

L. Seminary Teachers

While the administrative officers were responsible for the curricular policies of the institution, the teachers translated the courses of study into substance, meaning, and achievement. First of all, the principals themselves were teachers as well as administrators, and along with other duties the majority of them carried a substantial teaching load. Only well after the turn of the century did the idea of freeing a school principal from classroom duties become generally accepted. Some of the ablest teachers that the Seminary ever had—Chester, Coxe, and Smith—were among its principals. Other teachers who joined the faculty during successive administrations helped to strengthen the traditions of sound pedagogy and scholarship for which the school was noted. Their achievements are all the more remarkable when one remembers that the Seminary could not afford to offer large salaries. Many of the teachers served the school with deep and sacrificial devotion to the institution and to their task.

Some of these people were Seminary graduates who returned to begin their educational careers at their Alma Mater. Hattie M. Newcomb, M.L.A., began teaching under Professor Bishop during his first term as principal. She was willing to serve at a comparatively small salary, with second-hand equipment, provided she could have a chance to give other young people what she had secured at the school. We already have mentioned Emily P. Glover, who received the degree of M.L.A. from the Seminary and began her teaching career in 1889. More than any other person, perhaps, she built her life into the school and inspired students to excel in scholarship and character. Walter R. Davenport offered her appointment as preceptress during his administration, but she declined it. When finally her health would not permit her to teach longer, the school paid her former salary as a pension and granted her the life privilege of oc-

cupying her apartment in the main dormitory and taking her meals in the dining hall. Emma C. Poland, who received her M.E.L. degree from the Collegiate Institute, became teacher of German and mathematics in 1885. She was an unusual scholar, the epitome of conscientiousness, kindly, sympathetic, and greatly beloved. Edith Forest, preceptress and teacher of painting and drawing during W. M. Newton's principalship, was also a graduate of the school. After leaving the Seminary, she accepted a position at Smith College.

Among others, not graduates of the Seminary, who joined the faculty from time to time, there also were men and women dedicated to the profession of teaching and who developed warm-hearted affection for the school. Frank H. Howard, instructor in classics under Dr. Bishop during his first term as principal, was one of these. Mr. Howard was a mild-mannered, soft-spoken man, but he possessed a thorough knowledge of Greek and Latin and commanded the respect of his students. Eva L. Harrison, who also taught under Dr. Bishop, was a woman of strong personality, high ideals, culture, and refinement. Dr. Davenport speaks of her as one of the most distinguished preceptresses that the Seminary ever had. Edward W. Morrell, who taught natural science and higher mathematics, was an erudite scholar and a man of wide and varied interests. He, like Bishop Francis J. McConnell, enjoyed mathematics as a hobby and a recreation. He did not teach classics, but when students came to him one day to ask if he could help them translate an abstruse Greek passage, he not only did so but went on to quote the entire section in the original to them from memory. During Dr. Smith's administration Lilla M. Isham joined the faculty to take charge of a new department of stenography and typewriting. She remained to build up the department until it not only paid for itself but became a source of revenue for the school. Professor G. Fred Nichols became head of the Business Department while W. M. Newton was principal. He was a man of marked ability and later became a member of the faculty at Harvard University. Everett Skillings taught classics at the Seminary and subsequently became professor of German at Middlebury College. Miriam I. Kimball began teaching English language and literature under Walter R. Davenport and continued through Dr. Bishop's second term at the Seminary. She was an able and exact-

ing teacher, and became widely known throughout the public schools of the state as the author of *Vermont for Young Vermonters.* Alfred A. Gustafson, who was teaching physics and chemistry during the latter part of Dr. Bishop's second term, was a quiet-mannered Scandinavian, earnest, sincere, and thorough. Students in his classes earned their grades and learned to value his friendship.

It sometimes happens that students in a boarding school learn and profit as much from their contacts with a member of the staff who is not a teacher, as they would have if that person had been a member of the faculty. Such a person was Olive P. Guernsey, the Seminary bookkeeper. Miss Guernsey began work at the Seminary during Dr. Bishop's first administration and continued through the administrations of Smith, Newton, Davenport, and part of Dr. Bishop's second term. She managed the bookstore and was a moral force to be reckoned with. As a confidant of students and faculty alike, she made friends and held them. Through her accurate painstaking services, she made vital contribution to school discipline and morale.

Mrs. Abbie Bickford, a minister's widow, was matron of one of girls' self boarding dormitories for a time during Dr. Bishop's first term, and was influential in the lives of many students. Her children, George, Herbert, and Elizabeth, in their turn, were students in the school, and Elizabeth returned later as a popular preceptress.

M. Campus Societies and Student Publications

The Band and Adelphi Societies for boys and their associate organizations, the Aesthetic and the Ladies' Literary Societies for girls had their beginnings, as we have said, at Newbury. They continued to have considerable influence upon the intellectual and social life of the school at Montpelier. The Aesthetic Society was probably the oldest of the four. Originally its membership was limited to students enrolled in the Collegiate Institute, but membership was extended to Seminary girls in the spring of 1872. It is not known exactly when or under what circumstances the societies paired off with each other. Perhaps the need of sharing common meeting places contributed to their togetherness. At any rate, after coming to

Montpelier, space for the societies was limited. They met in plain bare quarters in the old hospital barracks until the administration building was completed. In April, 1872, the societies were assigned two rooms on the third floor in the west end of the new building. The Adelphi and the Ladies' Literary Societies shared one of the rooms, the Band and Aesthetic Societies the other. The boys met on Monday evenings and the girls on Saturdays. Having been established as a matter of administrative policy rather than as a grass-roots movement, the societies were under supervision and control of the faculty at all times. Their meetings were expected to adjourn not later than 9:45 o'clock. Occasional joint sessions were permitted, the first one at Montpelier being held in April, 1871. More infrequently all four societies met together in double joint sessions. These were popular social features of the campus life. Regular meetings were opened with short devotional programs conducted by the society chaplain. Since the few items of business usually could be dismissed in short order, most of the time could be spent in practicing the art of debate, extemporaneous speaking, political discussions and mock sessions of Congress, state legislature, and court. So much emphasis upon learning to think upon one's feet in an open meeting may have stemmed in part from the fact that the Band Society originally was an organization of young men who were studying for the ministry. They met to practice the arts of composition and delivery and to discuss the difficulties, dangers, responsibilities, and obligations of the office to which they aspired. As their membership broadened to include students with other vocations in view, their range of subjects embraced other fields of interest, but the societies continued to cultivate the art of public speaking. In this respect they stimulated and encouraged the practical application of what the students were being taught in the Elocution Department.

As at Newbury, so at Montpelier, the society debates often led to panels, forums, and stimulating group discussions of current events. In the earlier years when the four societies met regularly every other Friday night, these were a featured part of the program. In later years, candidates chosen annually from the Band and Adelphi Societies competed in a prize debate, for which Mr. Ivers Batchelder offered a prize of $25.

It was the custom of the Aesthetic Society to sponsor a speaker of national repute to deliver the "Aesthetic Lecture" in connection with the Commencement program. It was regarded as one of the outstanding events of the school year. In the late '80's, however, the Alumni Association also desired to sponsor a Commencement speaker. It hardly seemed feasible to have two lectures, so a compromise was effected whereby the Society and the Association alternated in sponsoring the speaker. In 1903, at Dr. Bishop's urging, the alumni banquet and a banquet speaker took the place of the Commencement lecture.

The Societies encouraged writing as well as speaking and helped students to develop literary skills and gain journalistic experience. The Aesthetic Society published the *Aesthetic Journal* for a number of years. Later it became a joint publication of the Band and Aesthetic Societies and the name was changed to *Band and Aesthetic Journal.* The Adelphi Society sponsored a publication called *Pactolus.* Soon the *Journal* and *Pactolus* united to become the *Montpelierian,* which flourished for a considerable period. After the *Montpelierian* died, the *Phoenix* arose from its ashes. These publications served as outlets for budding poets, fiction writers, essayists, news reporters, and campus wits. During the final period, before the Seminary became the junior college, the *Phoenix* served in the dual capacity of a school magazine and a class yearbook. Earl R. Davis of the class of 1891 was most active in reviving the school paper when the *Phoenix* was born, and became its first editor-in-chief. Wallace Gilpin of the Barton, Vermont, *Monitor,* Willis Belknap of the *Bellows Falls Times,* and Harry Whitehill of the *Waterbury Record* began their editorial careers working on student publications at Montpelier Seminary.

The Societies furnished their own rooms and took pride in maintaining them in as elegant Victorian taste as their resources permitted. Members of the boys' groups provided janitor service. Books were collected and efforts were made to build up society libraries, but the projects were abandoned in later years. The Adelphi Society was incorporated and was granted a charter by the state legislature in 1878. The Aesthetic Society received its charter in 1881. Society life was taken seriously at the Seminary, and much

genuine effort went into its activities and literary features. It was at its finest flowering in the Lyceum, in debating, in the promotion of student publications, and in the promotion and support of all cultural interests on the campus. At times, when the religious atmosphere of the school might have become so overcharged with evangelistic fervor as to threaten the welfare of the institution, the societies provided a wholesome balance. They provided rare opportunities for creative effort and self-expression.

N. Religion at the Seminary

When the Seminary came to Montpelier, it continued to maintain an open door to all creeds and races. Its policy, like that of Newbury, was to treat all pupils alike and to maintain the principle of a free conscience. It took this position as church-related institution functioning under the auspices of the Vermont Methodist Conference, receiving church funds, and operating under the direction and control of administrative officers and a Board of Trustees, the majority of whom were members of the Methodist Church. The catalog of 1868 characterized the school in these words: "Although the Seminary is under the control of trustees and a faculty belonging mostly to the Methodist Episcopal Church, and was established for the children and youth of that church, still its doors are open to all, and all its pupils shall receive the same treatment. It claims no power to enforce religious views, or religion even, upon any. A high toned morality and a pure religious life will be its aim, in connection with accurate scholarship and refinement of manners."

Specific rules and regulations laid down by the school with regard to religious customs and observances varied, of course, from time to time; but generally, they reflected the evangelistic spirit of the Church. After coming to Montpelier, the school's demands were not quite so rigid as they had been at Newbury; yet as late as 1875, students attended church services on Sunday and daily chapel services at the Seminary. Religious meetings were held at the school on Sunday, Tuesday, and Thursday evenings, to which all students were invited. The catalog declared that "a Christian education is the aim of the school."

Faculty members took personal interest in the religious attitudes of their students, and on occasion counseled with them individually concerning their religious problems and needs. One teacher took it upon herself to urge Timothy Prescott Frost, who was one of her pupils, to become a Christian, with the result that Dr. Frost eventually became one of the outstanding clergymen of his generation. During the '80's it was reported that "conversions occur in every term. Christian culture, which is of the greatest concern, is not neglected."

"Y" associations for boys and girls were organized at the Seminary in 1893. Although membership and participation were voluntary, the majority of the students belonged to their respective groups. Both students and faculty members took their turns in leading the weekly meetings. Each year, at a convenient time in the winter, a guest speaker would come to the campus and conduct a week of special meetings of an evangelistic nature, and, at the same time, members of the "Y" groups would endeavor to stimulate their uncommitted or indifferent schoolmates to take a deeper interest in the Christian way of life. Many a boy and girl attending Montpelier Seminary during that period made decisions on the hilltop that have remained their guiding stars through life.

At the same time, the school continued to adhere to its fundamental policy. A later catalog reiterated the claim that the institution "is a high grade co-educational college preparatory boarding school under the auspices of the Methodist Episcopal Church. It is patronized by the citizens of Vermont irrespective of either religious views or denominational preferences. On its faculty and Board of Trustees are found persons of various religious affiliations. The institution puts emphasis on cultural rather than vocational training."

Again in 1911, the catalog declared: "Montpelier Seminary has no apologies to make for being thoroughly Christian in its tone and ideals. The men who founded it, the men who manage its affairs, and very largely the people who patronize it with their money and their children are avowedly Christian. The school is not sectarian, but the young people through their Y.M.C.A. and Y.W.C.A. do active Christian work. The whole school assembles every school day

morning for chapel exercises, and on Sunday and Monday, service is held in the dining room. All resident students are required to attend preaching service Sunday morning, preferably at the church of their home denomination, and regularly at the church for which they register. A general prayer and praise service is conducted by a member of the faculty at the Seminary on Sunday evening." At a trustees' meeting, April 8, 1938, on hearing that chapel exercises had been discontinued, the Board voted to instruct the Dean to resume chapel programs with appropriate speakers until the arrival of the new headmaster.

It must be conceded that the maintenance of a consistently nonsectarian policy together with a sincere loyalty to Methodist Christian traditions is neither simple nor easily achieved. The method of procedure and the success of such an effort are bound to vary with the social and religious climate in which the attempt is being made. Yet, if the frequency with which students representing non-Methodist religious affiliations enrolled in the school can be taken as a criterion, Montpelier Seminary did reasonably well at it. Out of two hundred eleven students attending the school in 1928-'29, for example, one hundred forty-one were Methodists, thirty-five were Congregationalists, twelve were Baptists, twelve were Roman Catholics, two were Episcopalians, two were from united Protestant churches, one was a Lutheran, one a Presbyterian, and one a Hebrew. One hundred thirty-two students were church members.

Most of the students who attended Montpelier Seminary came from Vermont homes in small rural communities where there were neither academies nor high schools. For a long time after the school moved to Montpelier, the average age of its students tended to be somewhat older than the age of students in a public high school. In 1884 the average age at the Seminary was eighteen. Circumstances leading to their decision to come to the Seminary tended to have a screening effect upon the student body, both in steadiness of character and native ability. The parents were country people, thoroughly loyal to high ideals, and their children reflected homes of honesty and integrity.

O. Campus Life

While tuition and boarding rates reflected the current economic trends, although not so flexibly as retail market prices, the school endeavored to keep its charges to students at the lowest possible figure; for the constituency on which the school depended for patronage could not afford to pay more and any substantial increase in rates would have curtailed enrollment seriously. Board and room in the '70's figured at $3 per week. Total expenses per term were $47. Rates were raised to $48 in the '80's, and increased to $53 in the '90's. By 1901 tuition had climbed to $58.25 per term, and moved upward to $78 within the next five years. Tuition charges in 1912 were $96 for the fall term and $78.50 each for the winter and spring terms. The catalog of 1911 announced that "for the accommodation and comfort of the young men who cannot afford the expense of the boarding house, arrangements have been made for a club under the management of a woman experienced in this work. Here the board is furnished at actual cost. This makes it possible to eliminate self boarding among young men." The boarding club thus described was managed by Mrs. Jessie Gates, who lived with her daughter in a small apartment in the rear of North Hall. The club operated on a cooperative basis, the boys furnishing the food staples, and Mrs. Gates and her daughter preparing and serving the meals. Weekly costs averaged less than $2 per week. Mrs. Gates was a mother in Israel to all who sat at her table. Clergymen who enrolled their children at the Seminary and students who were preparing for the ministry were granted liberal discounts on their tuition.

It is difficult for a person accustomed to modern standards of living to imagine the conditions under which students lived in the early years after the school came to Montpelier. In some respects the facilities were superior to those of Newbury, in other respects, not. There were few touches of luxury, although gentlemen could have their rooms carpeted at an extra charge of $2 per week. Bed, stove, table, chairs, washstand, bowl and pitcher, mirror and broom would seem like a stiff challenge to any young homemaker, even if they were augmented by a straw tick, spider, and kettle. Yet it must be remembered that, by and large, the student did not mind the oil lamps, coal and wood stoves, straw beds, and the simple ways of

life. Conditions at home were the same. Nevertheless, on a midwinter morning with the thermometer outside at thirty-eight degrees below zero, the rooms in the main dormitory could be uncomfortably chilly. Everybody welcomed the advent of the electric light in 1889 and modern plumbing in 1895, and steam heat in 1919.

The disciplinary problems and needs of a boarding school differ somewhat from those of a public institution that does not have to deal with dormitory life. Dr. Hatch stated the point succinctly in June, 1918, when he said, "In serving the function of home with the responsibility of being father and mother to the students in its care, the Seminary has to be somewhat conservative and reserves the right to direct the recreations and amusements of its students with due care for their physical and moral welfare." In 1868 Simeon F. Chester described the discipline of the school at that time as "Marked by kindness and forbearance, and also by strictness and impartiality. Uniform obedience to Seminary rules will be required of all. The school is designed for those who already are ladies and gentlemen in their conduct. or are honestly and earnestly laboring to become such. Idleness and personal habits that demoralize others, as well as continued or flagrant violation of rules will be sufficient cause for dismissal."

Because the students of the '70's and the '80's were somewhat older and more mature, they were given considerable liberty and were expected to assume a measure of personal responsibility for their conduct. Daniel L. Cady, a Burlington lawyer and a Vermont poet who graduated from Montpelier Seminary in this period, has testified that the school under Principal Southworth was "a pleasant place," in which there was no snobbishness. He goes on to say, "It was an excellent place for boys and girls to enjoy themselves. Every Jack had his Joan. Permissions were granted to attend exercises at Spaulding High School in Barre, or downtown functions day or evening without a chaperon. A boy was a blind blimp who had no girl." Walter R. Davenport, who attended the school in the same era, complements this testimony with the statement that the students generally proved themselves worthy of the confidence placed in them.

This does not gainsay the fact that boys will be boys, and girls

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will be girls. One evening in the '70's, when Timothy Prescott Frost was a student on the hill, he dated a young lady for an off-campus social event. They returned at a later hour than the Seminary rules permitted and the dormitory door was locked. The young lady's room was on the first floor, about midway down on the south side and the window was unfastened. Not wishing to ring the bell and face the wrath of the preceptress, young Frost suggested that he could help his date get through the window and nobody would be the wiser. Frost was in the act of lifting the girl to the window ledge and was beginning to realize that it was not going to be as easy to boost her in as he had thought, when one of the instructors appeared around the corner of the building. Instantly Frost called to him, "Come quick, Professor! Give me a hand, and help boost her in!" The professor complied and kept the secret.

Seminary life was a busy life. Satan was not given much opportunity to find mischief for idle hands to do. The student's weekday in 1911 began with ringing of the rising bell at 6:30 and breakfast at 7 o'clock. After breakfast the students put their rooms in order for daily inspection at 8:45. Study hours and recitation periods commenced at 8 A.M. and continued until 3:34 P.M., with lunch hour from 12:20 to 1:45. Evening study hours were from 7 P.M. to 9:30 P.M., with lights out at 10 o'clock. Lights were to be out at 9:30 o'clock on Sunday. Monday was a holiday.

Although school discipline under Dr. Hatch was more strict, it was paternal rather than dictatorial. As a high school principal once described his methods as a "benevolent autocracy," so Dr. Hatch's administration could be designated. For schoolday dress, the girls were told to wear simple gingham dresses or middy blouses and skirts for fall and spring. Warm dresses were required for the winter months. All dresses had to be of good length and width. No transparent waists or sleeves, no chiffon waists or gowns were permitted during the school day. Girls also were forbidden to wear silk stockings or high heels in the classroom. Outside of the school day, the girls were expected to wear simple dresses of silk, cotton, or wool. Their dresses could have Dutch, round, or pointed collars, but no low necks.

The rules governing social conduct varied somewhat from administration to administration. Some were more strict than others, but it was the general policy of the Seminary to maintain reasonable and proper supervision of the social life of the students at all times and in all places while they remained under the jurisdiction of the school. Young men and young women were given opportunity to meet and become acquainted in a dignified, and at times somewhat formal, but altogether wholesome manner. Contacts in the dining room and classroom, on social occasions, and about the campus were made in an atmosphere of good fellowship and exchange of ideas. Mountain days, picnics at Benjamin Falls, and outings at Berlin Pond were all part of the fun. Many friendships growing out of such experiences ended in matrimony and laid the foundation for enduring homes.

Sports did not figure in Seminary life until late in the Nineteenth Century. In the '70's student recreation did not take the form of organized team play in games of any kind. Within the last fifteen years before 1900, however, Seminary teams were playing scheduled games of baseball and football. Basketball became popular soon afterward. The Seminary usually managed to give a good account of itself on the football field. Those who knew Leonard B. Fuller will never forget how passionately "Buster" would throw himself into the game with tears streaming down his face. The Seminary Hall of Fame also has reserved special niches for such heroes of the gridiron as Fred Marshall, '11, Victor C. Smith, '13, Cornelius O. Granai, '20, and Alden Bass, '28. In 1925 the team won four games, tied two, and lost one. In 1927, the team won six and lost none. In 1933, the record was six victories and one defeat. 1933 also was a big year in baseball, with seven victories and one defeat.

The girls' basketball team for the 1921-'22 season were secondary school champions, and the boys' team won their championship in 1927-'28. In 1933, the boys won ten games and lost four. The girls' team won twelve games and lost two in the same season.

The first winter sports carnival at the Seminary appears to have been held in 1922. A carnival was held the next year on February 22nd. All sorts of winter fun and sports were included in the pro-

gram and every student was encouraged to participate. A Field Day also was held May 30, 1923, with a program of "friendly rivalry in sports suitable to the season." Track events also became part of the sports program of the school in the later years of the Seminary period.

Many stories of student pranks have lived on in the history of the school; some of them undoubtedly apocryphal, others well authenticated tales of mischievous ingenuity. Space and time do not permit telling in detail about the farmer who left his broken-down wagon-load of hay near the campus one night and returned in the morning to find the wagon and the hay on the roof of the administration building; or the cold winter night when two young men filled the big bell with coal and water and sat in the bell tower holding the bell upside down until the mass had frozen into the bell. One morning, just after the chapel service began, Sam Bones, the school skeleton, suddenly appeared from behind the organ and dangled over the heads of the startled leader and his choir. On another occasion, two Seminary students who lived in Tammany set the whistle blowing on a steam roller that was parked nearby on College Street and awakened the whole neighborhood at two o'clock in the morning. Like Sam Bones, the fountain opposite the north entrance to the administration building long served as a traditional symbol of campus escapades, particularly in connection with occasional skirmishes between town and gown. The fountain was given to the Seminary by Foster R. Clement, of the class of 1875, in memory of his wife, Hattie Whitcomb Clement. It was installed as a part of a rather extensive landscaping project instigated and carried out by the Class of 1890. Seminary students usually were willing to condone their own capers, but they united as one man to repel a foreign invasion. On numerous occasions roving characters from downtown Montpelier were caught and given unceremonious baths in the fountain.

Regardless of such incidents, the relations between the Seminary and the city on the whole, were mutually agreeable and friendly. In the early days, the Lyceums flourished. The students frequently put on impromptu dramatic performances, roughing out a general theme, ad libbing their lines with wit and skill as the show went on. Townspeople often attended to enjoy the fun. Concerts and read-

ings sponsored by the Music and Elocution Departments generally were well patronized. Seminary rules concerning church attendance insured the mingling of students and local people in Sunday services. Whenever and wherever the Seminary could render a community service, the school did not fail to do its part. Soon after the school moved to Montpelier—the exact date is unknown—a school fire company was organized. It possessed an antique hand-operated pump which was obtained from the city authorities. One cold winter night a fire broke out downtown and the Seminary fire company parked their ancient apparatus on the frozen river, chopped a hole through the ice and pumped water on the blaze until well into the morning hours. Montpelier never will forget the service that the school rendered the stricken community in the Flood of 1927.

P. Seminary Alumni

In its history, in the principles of scholarship that it upholds, in its traditions and in its spirit, a school is a many splendored thing. A tree is known by its fruits; a school is known by its alumni. It is a continued story with an indefinite number of serial chapters beginning year by year, yet from first to last, not one is fully complete.

The school on the Ox Bow made several attempts to keep an alumni record by publishing lists of names and addresses at intervals in the school catalog, but that seems to be as far as the matter went. An Alumni Association was formed at Montpelier July 2, 1872, and provision was made for an annual meeting to be held each year in connection with the Commencement exercises. The Semi-Centennial of 1884 was the occasion of an enthusiastic pilgrimage to Newbury. The entire school came by special train from Montpelier, and former teachers and alumni attended in substantial numbers. Four years later provision was made in the Seminary charter for alumni representation on the Board of Trustees. In 1894, the charter was further amended to specify that one third of the members of the Board could be elected by "the associated alumni of Newbury, Springfield and Montpelier." The total membership of the Board at that time was sixteen, but the charter does not suggest how the mathematical problem thus created should be solved.

Additional changes in alumni organization came in due course with the first publication of a list of Montpelier Seminary graduates by Miss Emily P. Glover, Secretary of the Association, in 1895. Shortly after the turn of the century, William B. Hinckley, of the class of 1895, instituted the Young Alumni Banquet, which was held under the auspices of the Seminary in the fall soon after the opening of the school year. A Loyalty Fund program, sponsored by Dr. Carl C. Harvey, '06, Ethel R. Colby, '06, Raymond Holway, '17, and Cornelius O. Granai, '20, was started in June 1927. Beginning in 1927 and continuing through the remainder of Dr. Hatch's administration, an Alumni Day with a campus picnic became an annual custom in August. Efforts also were made from time to time to establish regional alumni organizations for Seminary graduates living too far away for frequent visits to Montpelier. The most successful of these groups was the Southern California Alumni Association formed by Frank A. Gaylord in Los Angeles May 1, 1929. Mr. Gaylord attended the Seminary one year under Dr. Coxe. Eventually he became a prosperous businessman in California. He never lost his love for the Seminary and gave generously of his money, time, and interest to its support.

The One Hundredth Anniversary, June 2-4, 1934, was another great rallying event for the institution and its graduates. A historical pageant, "The Way of Wisdom," written by Headmaster Charles C. Chayer, the banquet address by Dr. Alfred D. Simpson, '09, and the laying of the cornerstone of the Gary Memorial Library by Dr. Hatch were outstanding events of the occasion.

The Class of 1890 began the custom of presenting a class gift to the school at their graduation. M. C. Webber, '86, presented a portrait of Dr. Bishop, painted by Frances Chamberlain Brand, art teacher at the Seminary from 1905 to 1907 and preceptress for one year, as a gift to the institution from the alumni at the Alumni Banquet in September 1926. The portrait was intended for a new building, but since one was not immediately in prospect, the picture was hung in the room in the administration building known in Dr. Bishop's time as the "Lecture Room." It was rechristened "The Bishop Memorial Room."

In neglecting to cultivate alumni loyalty more thoroughly and systematically, the school failed to take full advantage of a valuable opportunity. The movement suffered from periodic lack of dynamic leadership, and the school could not—or thought it could not—afford to spend the money necessary to develop it. At the same time recurring doubts as to the Seminary's future did not help. Consequently the school approached the inauguration of the junior college program with much of the work of developing an effective alumni association waiting to be done.

The material, however, as in any school having a worthy record of achievement, is there as it always has been. During the seventy-two years that the institution functioned on Seminary Hill, first as Vermont Methodist Seminary and Female Collegiate Institute and later as Montpelier Seminary, the school produced its full quota of graduates who went on to achieve distinction in later life. We cannot attempt to name them all, but in addition to prominent alumni whose names already have been mentioned, the list would not be complete without including the names of Daniel Dorchester, Jr., Cyrus Lovejoy, and John H. Coleman, who arose to positions of leadership in the Methodist Church. Herbert Ward became Attorney General of the state of Delaware. After serving as principal of Randolph State Normal School, Andrew Edson became Assistant Superintendent of Education in New York City. Tracy L. Jeffords achieved success as a lawyer in Washington, D.C. Charles H. Darling, LL.D., served one administration as Assistant Secretary of the Navy, and afterward was appointed Collector of Customs at Newport, Vermont. During Dr. Coxe's principalship, three young men graduated from the Seminary who became lieutenant governors of Vermont, one became a Congressman, and another, Chief Justice of the State Supreme Court. Among the students who graduated under Dr. Bishop during his first term were George H. Spencer, a leader in the New England Methodist Conference; Charles H. Richardson, Professor of Geology in Syracuse University; Porter H. Dale, Member of Congress; Dell B. Dwinell, whose family loyalty has been a bright shining light in Seminary history; Charles H. Stone, Professor of Chemistry in the English High School in Boston; and Edith Guerrier, author and supervisor of circulation in Boston Public Library from 1919 to 1932.

Benjamin Gates, Auditor of State Accounts for many years, graduated from the school under Dr. Smith. David D. Whitney, Professor Emeritus of Zoology in the University of Nebraska, was a student in the Seminary during Walter R. Davenport's administration. Charles B. Adams, former Chief Justice of the State Supreme Court; W. E. Davison, Professor in Middlebury College, Dean and alleged founder of the Breadloaf School of English; and Milton Conover, Professor of Government at Yale University, attended the Seminary during Dr. Bishop's second term. Foster R. Clement, Jr., bank official in New York City; Dean Ralph Brown of Cortland State Teachers' College; Dean Lyman Rowell of the University of Vermont; and Gordon Dunn, hurricane forecaster for the United States Weather Bureau in Miami, Florida, received their diplomas from Dr. Hatch. Among the alumni who have brought distinction to their Alma Mater have been five missionaries, twenty-three ministers, a United States Senator, a college president, a professor in Johns Hopkins Medical School, three judges, seven lawyers, two principals of Montpelier Seminary, two preceptresses, two editors, eight doctors, seven public school superintendents, and an uncounted host of public school teachers. The list grows as living alumni continue to add to it.

Speaking at the Alumni Banquet in connection with the One Hundredth Anniversary of the institution, in June 1934, Dr. Alfred D. Simpson mentioned four areas in which he believed that the school was achieving and would continue to achieve greatness. He spoke of great personalities who have figured in Seminary history. He recalled the school's traditions and its uniqueness, particularly in the development of character and self-reliance, and in the quality of its students. Dr. Simpson went on to outline the opportunities, as he saw them, that the institution, in the uniqueness of its home life as a private school and in its possibilities as a junior college, has to meet the challenges of a new day. He brought his address to focus upon the Seminary's opportunity to do outstanding work in the social sciences, embracing such fields as history, economics, sociology, and government, and closed his remarks with these words:

"It may take another hundred years to realize these opportunities. If there be a tendency to falter, remember the motto that

for years stood painted on the wall of the old chemistry laboratory, which, when translated, said, "Rowing, not Drifting." And for the second centennial all true disciples of Montpelier Seminary will be here in spirit, joining with those whose personalities bless us in this old school."

Time alone will determine how reliable Dr. Simpson's prophecy proves to be. Generally we can agree with his evaluation of his Alma Mater.

As we have told the story of Montpelier Seminary, its financial struggles have bulked large, but the true significance of the institution's history does not lie in that direction. As a matter of fact, the students did not mind the school's lack of money so much; it was a way of life that many of them had known before they came. The Seminary's real contribution was in what it did for Vermont youth, and in what, through its graduates, it has done for society. It was a home away from home. Many of its teachers were dedicated educators who loved their work and offered their services beyond money and price. The school placed emphasis with rare steadiness and consistency upon enduring principles and values. It gave to young people a preparation for life that was fundamentally sound, wholesome, and practical. That preparation has been tested in the ranks of Seminary alumni and has proved its effectiveness.

In all fairness, the Seminary should be evaluated largely with reference to the pre-war world. The transition from Seminary to junior college has come in conjunction with the turn of the tide in human events that is now taking place all over the world. What the school as a secondary boarding school could or would have done to meet present-day conditions might be interesting to speculate upon, but it is beside the point.

The institution has chosen to meet the wave of the future as a junior college for young women.

The Seminary laid a foundation which the junior college cannot afford to ignore. In the swiftly moving stream of life, we grope for a sense of continuity and we depend upon relatedness more than we realize. Men are guided by the lamp of experience, and they judge the future on the basis of the past. More than that, "one man

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lays a foundation and another builds thereon." Paul plants, Apollos waters, God gives the increase. In order to avoid becoming a cut-flower generation, we must admit that we belong to history. The art of living constantly needs to be given meaning, dignity, and value. Education as the growing process of the human person is not only the development of particular skills but is progress in mental, emotional and spiritual maturity. It involves the awakening in the student what was once described to a university audience as "a sense of honor, a sense of shame, and a sense of self-control." In the cultivation of these things, Montpelier Seminary was a great school and has contributed a priceless heritage to Vermont College.

Charles H. Stone, alumnus and poet-laureate of the Seminary, has put it all in these words:

"Who can watch the sunset over Camel's Hump or the harvest moonlight on Mount Hunger without feeling inspired? In those days we doubtless had no words to describe what our impressions were nor did we always recognize the subtle influence that such scenes must have upon us, but the influence was there, and it still is there acting upon the younger generations who succeed to our places. 'Where there is no vision the people perish,' says Isaiah. There had been vision at Montpelier; the founders of the school had it; those who succeeded them had it, and in spite of discouragement, kept their faces to the light; those who now administer its affairs must have it if the school is to continue, as it will continue, I am sure. On no other foundation than the foundation of truth and service can the school endure. It has the one and gives the other."

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V

The Birth of the Junior College

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V

THE BIRTH OF THE JUNIOR COLLEGE

In the United States much experimentation has been going on and many educational adjustments have been made in recent years to meet the demands of our swiftly moving life. The traditional grading of pupils, from the beginnings of formal education all the way through graduate school, including conventional groupings into nursery school, kindergarten, the elementary grades, high school, college, and university, are continually being subjected to critical re-evaluation and modification.

Modern educators generally have expressed their disapproval of the one-room district schools of one hundred years ago, in which one teacher taught all nine grades; yet recently a vigorous plea was made for reconsideration on the grounds that, in the light of new emphasis upon the importance of giving the pupil more individual attention and greater freedom to progress in his studies at his own speed, the one-room school offered certain values that our present grading system has lost. The development of junior high schools and junior colleges is a further illustration of the yeasting process that is going on. The junior schools are notable examples to show how educators are working to close the gaps in our secondary school system and bridge the transition from secondary to higher institutions of learning. As one college president describes it, "the sheepskin curtains" between different school levels—high school, junior college, four-year college, and graduate school—are disappearing. Indeed many observers feel that junior colleges may become a buffer permitting the four-year college to become more selective without cutting off a great deal of promising and probably transferable material. The four-year curriculum, they believe, is likely to remain standard largely for transfer students from junior colleges, while an increasing number of four-year students will actually complete their undergraduate work in three years.

In the light of these trends, the function of the junior college

becomes fairly clear. In the midst of a growing tendency to regard the high school program as incomplete and inadequate preparation for life, the junior college serves to round out the general education of students. It assists them in making intelligent vocational choices and in pursuing an appropriate educational program. It prepares qualified and interested students for advanced level study. It prepares others for initial entrance into fulltime employment with due regard to occupational needs of the local community. And last, but not altogether least, the junior college offers continuing education to adults. In an address delivered in Alumni Hall at Vermont College in June 1938, Frank P. Greaves, Commissioner of Education for the State of New York, said: "The junior college exists mainly for the purpose of enabling young people to find themselves in life. It ought, of course, to lay the foundation of culture, but to include also a wide range of vocational electives to enable every student to discover the goals to be selected for his or her subsequent career. . . . Meanwhile a diagnostic study can be made for the ability, aptitudes, interests, and needs of each individual student, and sound advice and guidance furnished him or her in determining future study or a life career."

The junior college originated at the University of Chicago in 1892, when President William Rainey Harper organized the Liberal Arts college into upper and lower divisions. The lower division was given the name "Junior College" in 1896. The junior college movement took a new turn when Professor A. F. Lange of the University of California persuaded the State Legislature to pass a law authorizing the establishment of junior colleges as units in the public school system. The movement has grown by leaps and bounds until, at the present time, there are more than six hundred junior colleges in the country. About one hundred seventy-five of them are church-related schools, approximately ninety of them are independent colleges. The others are public institutions. Junior colleges today are becoming increasingly recognized as the logical units between high school and the senior college.

In this respect, the institution that has become Vermont College, from the beginning of its history, always has been more than merely a secondary school. It has been a theological seminary for

clergymen in training, a Collegiate Institute for young women, a business college, and a school for advanced courses in elocution, art, and music. It was not such a great step after all for the Seminary to become the Junior College.

Yet the step was not an easy one. The decision to become a junior college was a desperate choice. The Board of Trustees could think of no other alternative to closing the doors of the institution. If the individual members of the Board had been polled just prior to approving the junior college expedient, undoubtedly they would have admitted, almost to a man, that they had little or no faith in its prospects of success.

But there were a few important exceptions. One of them was Alfred Harlow Avery of Boston, prominent philanthropist and business leader. He was elected a trustee of the institution January 22, 1937, and served twenty years until his death May 26, 1957. In one of the blackest moments, after listening to a survey of the Seminary situation which presented a dismal picture of the outlook for future usefulness of the school, the Board was about to accept the report and close the institution. Mr. Avery persuaded his colleagues to permit him to sponsor another survey that, in his own words, "would find out how the school would look to someone coming up the other side of the hill." Another trustee who stood in the breach was Alfred Dexter Simpson. Alfred Simpson, M.S. '09, was a member of a loyal Seminary family. His father, Herbert Simpson, a graduate of the school, lived on the campus as the superintendent of grounds for a number of years. After graduating from college, Dr. Simpson became a professional and highly successful educator. As a trustee of the school in this critical period, he did much—perhaps more than any other one man—to guide the members of the Board and the school officials in making their decisions, and subsequently in helping them to shape the junior college program and get it started. Fred A. Howland and Elbert Brigham, fellow members of the Board, also gave constructive support to the junior college project.

These men were convinced that the junior college proposal offered the institution a fighting chance for survival. It seemed rea-

sonable to expect that, with the growing popularity of the new program across the country, student enrollment at Montpelier could be increased and the financial problems eased. These men—at least Dr. Simpson and Mr. Avery—also believed that the school had not fulfilled its mission. They believed that there was definite need for the service that the school could render in its new capacity. At the same time, all members of the Board shared the feeling that, regardless of how much or little confidence they might have in this experiment, they could not bear to deny the school one more chance. So, after having appointed a special committee to study the so-called "one-six preparatory school program" and the junior college, the Board voted unanimously on March 7, 1936, to offer first year college courses at Montpelier Seminary in the fall of 1936, and thereafter; also, second year college courses in 1937 and thereafter. At the same time they agreed that the collegiate institution so established be designated as Vermont Junior College.

A host of problems pressed for immediate attention. The Seminary's financial difficulties which have been described in the preceding chapter remained. They could not be put off any longer. Competent administrative leadership for the junior college program had to be secured. A junior college curriculum had to be prepared and a staff of instructors had to be recruited to teach it. Prospective students had to be persuaded to enroll. Ever in the background also loomed the long-standing need for modern adequate buildings and equipment. It was a large order. All of these items could not be dealt with simultaneously; but with the Montpelier National Bank and the sheriff at the heels of the school, the financial crisis had to be dealt with first. On March 14, 1935, a report to the trustees showed that the school owed the bank $22,500, and that an estimated $3,000 would be needed to balance the budget for the year. Following the resignation of Headmaster Charles C. Chayer, November 1, 1935, the trustees designated Arthur W. Hewitt, Chairman of the Board, as acting headmaster of the school. On April 15, 1936, Dr. Hewitt was selected by ballot Headmaster of Montpelier Seminary and President of Vermont Junior College.

L. Douglas Meredith, one of the officers of the National Life Insurance Company, was asked to make a survey of the institution's

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prospects and needs for the school year 1936-'37. Dr. Meredith reported on January 22, 1937, that the junior college would need $10,409.07, and Montpelier Seminary would need $5,537 to close out the year. Meanwhile settlement with the Montpelier National Bank had not been made. An attempt to secure a loan through a building and loan association failed, and the bank refused to consider a mortgage on the library property.

One expedient remained to be tried. The Seminary never had possessed a large endowment and in former years, as we have seen, administrations in desperate straits repeatedly dipped into the endowment funds to cover current expense deficits. Public confidence in the integrity of the institution sank so low that, in 1894, an amendment forbidding such practice was added to the charter. Thereafter gifts to the school—some of them restricted, others not—accumulated slowly, and during some of the good years, Dr. Hatch added surplus money to the funds. It now appeared that, if the restricting amendment to the charter could be repealed, such funds could be used and the present emergency could be met. Past history and the prospect of unfavorable public reaction raised grave questions as to the wisdom of such a procedure. Nevertheless, influential members of the Board argued cogently for it.

The die was cast on April 16, 1937 when Elbert S. Brigham made the motion and Glenn C. Carpenter seconded it, that "a committee of three, including the vice-chairman and two members of the Board, to be appointed by him, be authorized by the Board to bring the necessary proceedings under Senate Bill, No. 56, to secure authority before the Court of Chancery to use endowment funds of Montpelier Seminary for the purpose of meeting debts due and pressing, which, if not met, threaten to close the school." After considerable heartsearching, the motion carried, five to three. The committee included Mark Moody, Chairman, Fred A. Howland, and Bailey G. Lipsky.

At the annual trustees' meeting, July 21, 1937, on motion by Fred A. Howland, seconded by Elbert S. Brigham, the executive committee was authorized to appoint L. Douglas Meredith as comptroller to assist the committee in the general business management of

the school, including the organizing and keeping of accounts, the supervision of purchase procedures, the audit and approval of bills for payment, and the exercise of such other duties as the committee might prescribe. At the same meeting, inasmuch as Senate Bill No. 56 had been approved by the legislature, the trustees went on to adopt the following resolution that:

"Under and in accordance with the decree of the Court of Chancery, within and for the County of Washington, dated July 7, 1937, in the case of Montpelier Seminary vs. Lawrence C. Jones, Attorney General, the Board of Investment is hereby directed, as soon as may be from the property and funds in its hands, existing as endowment not through specific terms or conditions of gift, but solely by reason of accretions received during the existence of Section 3, Number 202 of the Acts of 1894, or by reason of action heretofore had in covering donations into the permanent funds, to pay to the treasurer, the same to be by him expended as hereinafter provided, not to exceed $40,000 for the purpose of rehabilitating the institution and freeing the institution in part from its indebtedness, such payment to be made from time to time and in such sums as may be required to carry out said purposes which said treasurer shall forthwith disburse in settlement and discharge of the following debts and obligations of the institution, to wit:

"A. The amount necessary to settle the case of the First National Bank of Montpelier pending in Washington County Court:

"B. Legal expense incurred;

"C. Other unsecured indebtedness, whether by notes or otherwise, including those listed in the sheet hereto attached (amounting to $13,404.88) and such other unsecured claims as may be approved by the auditors;

"D. Such indebtedness as may be incurred in carrying through to next October upon requisition to the Board of Investment by the Executive Committee;

"That on or before July 7, 1938, there shall be proposed and filed in said Court of Chancery a statement, subscribed by the President, or Vice President, the Treasurer, and Board of Invest-

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ment, showing the purposes for which, and the sums in which such money has been expended;

"That, pursuant to said decree, should said Board of Investment deem market conditions for investment unfavorable for the disposal of any securities representing said money, or part thereof, said Board of Investment is hereby authorized to use said securities as collateral for obtaining loans for such payments until such time as said Board of Investment shall deem it desirable to dispose of such securities:

"That any question that may arise respecting action under said decree shall be determined by the Executive Committee."

In this way the immediate financial crisis was resolved and the business affairs of the institution were placed under careful supervision and strict control for that fiscal year.

As we have previously stated, Dr. Hewitt resigned his position as Headmaster of the Seminary and President of the college on March 23, 1938, to take effect as of April 1st. The change of leadership thus indicated presented a critical situation. For the moment, at least, the financial affairs of the school were in the capable hands of astute business leaders, but they were neither educators nor did they propose to give their time to the raising of funds. The junior college now must demonstrate its merits and its ability to fend for itself. Much depended upon the man who could be found to assume the presidency.

Alfred D. Simpson, who had succeeded Dr. Hewitt as Chairman of the Board of Trustees, outlined the threefold need to build a program, acquire proper personnel, and obtain larger working funds. Then Dr. Simpson presented the name of an educator with whom he, as Deputy Commissioner of Education for the state of New York, had been associated while in Albany, Dr. John H. Kingsley.

A. Administration of John H. Kingsley

Dr. Kingsley was born in Susquehanna, Pennsylvania, March 26, 1880. He graduated from Oneonta Normal School in 1904, and from New York State College for Teachers in 1925 with a B.S. de-

gree. He received a master's degree from his Alma Mater in 1928 and one from Yale in 1932. Norwich University honored him with the degree of Doctor of Education in 1942. He married Caroline Donaldson of Windsor, New York, June 23, 1904. Three sons, Donald, William, and Gordon, were born to this marriage. After some years of experience as a rural school teacher and high school principal, Dr. Kingsley served as state director of research, guidance, and curriculum from 1928 to 1933, and Assistant Superintendent of Schools from 1933 to 1938.

After a favorable interview with the Board of Trustees, Dr. Kingsley was unanimously elected Headmaster of Montpelier Seminary and President of Vermont Junior College on April 8, 1938. Meanwhile Chester Merrow, Dean of Men, continued to carry the administrative responsibilities until Dr. Kingsley could arrive and take charge. During the remaining months of the school year, Dr. Kingsley intensively studied the financial situation and the administrative problems involved. It was the desire and expectation of both the trustees and the new president that, with the beginning of a new year, he would assume full responsibility for the business management of the school as well as its educational policies. Accordingly, on July 20, 1938, the office and duties of comptroller were vested in the headmaster and president with the understanding that he would cause to be prepared and submitted to each member of the executive committee within ten days after the end of each month a copy of a statement of operations for Montpelier Seminary and Vermont Junior College, such statement to show in tabular form receipts and expenditures from July 1, 1937, to the close of the month ending for the previous year; receipts and expenditures from July 1, 1938, to the close of the month ending for the current year; the budget for the entire year 1938-'39; and pro rata amounts for each item in the budget, to be computed by dividing each budgetary item by twelve and multiplying by the number of months of the current year which had elapsed from July 1, 1938, to the end of the month for which the reports were submitted. The trustees, repeatedly bitten and shy, demonstrated by these intricate and involved instructions how determined they were not to take any chances with the new administration.

The president approached his task realistically, telling the Board that deficits would be in prospect for the next three years at least, even if twenty-five students could be added to the enrollment. The budget for 1938-'39 was set at $55,000. At the end of the year, the records showed that the total income was $45,041.40 and expenses amounted to $55,765.44. The deficit of $10,724.04 was covered by gifts of $886.73 and a grant of $10,000 from the endowment funds.

But the formidable obstacles that confronted Dr. Kingsley at the close of his first year were hardly less than those he faced at the beginning. The Vermont Methodist Conference had taken exception to some of the policies which the school had been pursuing prior to Dr. Kingsley's coming, and had had considerable difficulty in obtaining adequate security for the Clark Will Fund. Even after Dr. Kingsley's arrival, many of the conference members doubted whether the school could be salvaged and were of the opinion that, if its affairs could not be put on a sound basis, its assets ought to be liquidated and the Clark Will Fund returned to conference custody.

At the same time, the downward trend in Seminary student enrollment was fast reaching the point where even the most optimistic friend of the institution could no longer entertain hope for it as a secondary school. The alumni, for the most part were apathetic, and showed little or no concern. The junior college still was a helpless infant, an orphan child with little money and few friends, struggling for its life in a shabby sub-standard home. Equipment was inadequate and the buildings were ready to fall apart. Nevertheless, under Dr. Hewitt's administration, the basic elements of a junior college curriculum were established, including courses in English, Biology, Economics, Chemistry, Physics, Mathematics, Political Science, History, Latin, French, German, Italian, Spanish, Music, and English Bible. The college faculty consisted of five instructors at the college level, two of whom had taken their doctorates, and three their master's degrees. Three teachers from the Seminary were added to the staff. Dr. Hewitt taught Bible courses. Teachers' salaries were low, the school lacked accreditation, and did not have a retirement program.

Dr. Kingsley, as he assumed office, had to make as much as he could of what there was. The situation called for the conservation of

everything possible of whatever was worth salvaging; building up, expanding, adding to the slender margin bit by bit. It was a slow hard climb to solvency, scholastic integrity, and stability. Dollars and cents were important, but new courses had to be added, new teachers had to be found and more students had to be enrolled. In the background of all these immediate considerations lurked the question as to whether the historic traditions and spirit of the old school could be successfully transplanted and effectively related to the junior college. If the Seminary had any contribution of value to make beyond its physical assets, its gift would be precisely at this point, and it would be a shame to lose it. The prognosis was not encouraging, but at least the effort was worth making.

In June 1938, three men and two women graduated as the first junior college class. Six men and five women graduated in 1939. The institution, severely handicapped by lack of equipment and decent dormitory facilities, was still operating heavily in the red. In his report to the Board of Trustees, November 6, 1939, Dr. Kingsley endeavored to stiffen their shaky morale by reminding them that, in his judgment, the school always had been administered on a deficit basis, even during supposedly prosperous days. The school could not be put on its feet in an instant, but it could be relieved of a part of its problems by dropping the Seminary program entirely, and by concentrating upon the junior college and its future. While the trustees agreed to this, they insisted that Dr. Kingsley present a program for Vermont Junior College. At first, they requested that the program embrace a four year span involving the last two years of the secondary period and the first two years of college work, the same to begin in the academic year 1940-'41. After subsequent study, the idea of continuing any courses on the secondary school level was cancelled.

The winning and holding the confidence of the Board of Trustees in spite of the difficult circumstances was one of Dr. Kingsley's most important achievements. Although Alfred Simpson had known him and had worked with him for a number of years, John Kingsley came to Montpelier as a stranger. It did not take him long, however, to demonstrate his grasp of the situation. His frankness, sincerity, and unshakable faith won their respect and trust.

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Dr. Kingsley admired and respected independence, honesty, and integrity. He felt that one of Montpelier Seminary's functions had been to nourish and conserve those strong attributes of home, family, and community that represented the Vermont tradition at its best. He believed that the junior college should continue to create a favorable environment in which a new generation of students, coming in increasing numbers from beyond the borders of the Green Mountain state, might develop the same sturdy qualities of character. He appreciated the fact that Montpelier Seminary had specialized in creating educational opportunities for young Vermonters of limited means, whose homes were in rural sections of the state that did not offer local high school facilities; but he knew that times had changed. Accordingly Dr. Kingsley believed that the junior college now had the chance to extend the Seminary concept in principle by opening its doors to all high school graduates of good character and serious purpose, guiding them in their vocational aptitudes and choices, and helping many to make the transfer from high school to college a natural transition instead of an abrupt break. It was his aim to make the junior college "a place of modern ideas and priceless traditions where one may reach forward into the future while holding fast to the abiding things of the past." "A junior college," he said, "by commonly accepted definition is more than and differs from a truncated senior college. It is a unique organization in the field of higher education, leading the procession in that now popular effort to provide training for all high school graduates. Character and a well-integrated personality are more vital in today's affairs than the mere accumulation of encyclopedic information. Basic to this is the belief that religious convictions applied to daily living, are the safest insurance for a happy home, a sane economy, effective citizenship, and a peaceful world."

Dr. Kingsley also believed that as "a unique institution of higher learning," the school should make practical daily application of the teaching of the Parable of the Talents. "In Vermont," he said, "as in no other part of America, exist the ideals of individual rights and thrift which sustained the rugged pioneers of hard work and honest living, of high office free from tempting salary, and public works without graft. These ideals—all practical applications of 'gov-

ernment of the people, by the people, and for the people'—Vermont College proposes to preserve."

In his inaugural address, Dr. Kingsley went on to outline the aims and purposes of his administration in greater detail. The school would continue to maintain high academic standards in an atmosphere of Christian home life and a spirit of cooperative enterprise. Every possible attempt would be made to adjust the curriculum, both in the subjects offered and in the degree of difficulty, so that every student may work with success assured in return for honest effort; that "training may be for success and for success alone." The first interest of the school will be in individuals rather than subjects. We want happy, hard working, hopeful pupils who will go on to face the world unafraid.

"We shall strive," he continued, "to serve adequately the needs of youth who plan to continue their scholastic careers in other institutions of higher learning. We shall recognize responsibility to that larger body of youth who because of interests, financial handicaps, mental ability, etc., will never undertake the traditional college program. They must be prepared for life. To them must be given the larger portion of our attention." With a continuous expansion of terminal courses with definite vocational values, Dr. Kingsley concluded, "Our aim will be to prepare men and women to do better the things they would probably do anyway," and to fit young citizens to improve and profit by the Vermont environment. "Our constant ambition will be to maintain here a training school for that sturdy Vermont citizenship and rugged strength of character which has been typical of Vermont people."

During the ten years of his administration, Dr. Kingsley worked diligently toward the fulfillment of these objectives. Under his leadership, the college expanded its curriculum to offer semi-professional and vocational courses in Library Practice, Music, Journalism, Dramatics, Business Administration, Home Economics, Laboratory Technique, Medical Secretaryship, Bacteriology, and Pre-Nursing instruction. The faculty underwent some changes and additions. Dr. Erwin Van Der Jagt, Professor of Biology at Norwich University, continued for a time to teach Zoology, Comparative Anatomy, and

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Bacteriology at Vermont College on a part-time basis. Dr. Valentine Giamatti remained for a while as professor of Romance Languages. Mary E. Hadley continued as the one member of the faculty to have rendered distinguished service as a teacher of commercial subjects both in the Seminary and in the junior college.

Others who served on the faculty under Dr. Kingsley were Hugh McLaughlin, who taught English, Journalism, Radio, and Publications; Eleanor Downey, well trained and widely experienced instructor in Vocal Music, Piano, and Pipe Organ; and Mrs. Lotta Schulmaier, who taught Sociology.

Adlai Talmage Schulmaier, first man to be added to the staff after Dr. Kingsley's arrival, was an ordained Methodist minister and a native of Berwick, Maine. Dr. Schulmaier was an educator with wide experience both as a teacher and an administrator. He was intimately acquainted with the problems and needs of a private school, and to the new president whose work hitherto had been in the public school field, his counsel and advice were invaluable. Dr. Schulmaier taught Political Science, History, and Bible courses, and served for eight years as Dean of Men. He was respected and loved by colleagues and students alike, and made an outstanding contribution to Vermont College's development.

Mrs. Carolyn D. Kingsley will be remembered by many who visited Vermont College during the first five years of her husband's administration as a gracious hostess who welcomed them and conducted them about the campus. In every way possible, without official standing or remuneration, she gave unstintedly of her time and devotion to the development of the school. When the registration of girls crowded the dormitory space beyond capacity, she proposed that the president and his wife vacate the house in which they were living and move into a small dormitory apartment in order that sixteen more girls might be accommodated on the campus. She recruited students, resolved conflicts between students and staff, and became a mother confessor to homesick and troubled youth. Her death in January, 1943, was a tragic loss to Dr. Kingsley and the institution.

Miss Ruth Wattie, a graduate of Radcliffe College with a

master's degree from Harvard, came to Vermont College in 1943 as Dean of Women and instructor in Psychology, Mental Hygiene, Marriage and the Family. During the summer months she also carried the responsibility for assignment of rooms, selection of roommates, the picking of a "big sister" for each freshman girl, and the editing of "Orientation Guide," the college handbook. A year or so later, Miss Wattie became the second Mrs. Kingsley. Following Doctor Kingsley's retirement, she has served the college as field representative and admissions counselor.

The first two years of the Kingsley administration were the critical years. Student registration increased from twenty for the year ending in June, 1938, to sixty in June, 1940. Operating costs increased from $34,195.46 to $51,810.02; but the year 1939-'40 showed a deficit of $10,321.92. The New England Association of Colleges and Secondary Schools inspected the financial records, courses of study, and classroom equipment of Vermont College in 1941, and rejected the college's application for accreditation. Several important steps were taken to meet this challenge. The trustees voted on November 6, 1939, as we have noted, to discontinue the first two years of the Seminary program as of September, 1940. This action resulted in relieving the junior college of an obvious handicap. On March 2, 1940, the trustees also agreed to take such action as desirable or possible toward obtaining authority to grant associate degrees in arts and science. At the March and May meetings of that year, the Board laid plans for a special gift solicitation to be made in Montpelier and vicinity during June, 1940, for the institution; but total gifts to the college for the fiscal year ending in 1941 amounted to only $4,582.50.

Yet the pressure of increasing enrollment was creating acute need for more housing facilities for students. Something had to be done. Consequently, with the approval of the Court of Chancery, under the revised provisions of the school charter, a portion of the school's invested funds were made available for construction purposes on an investment loan basis, and on May 19, 1941, the trustees of the college voted to take immediate steps to make provision for the erection of a brick and marble residence hall for women. It was built in the style of Georgian Colonial architecture. The main floor

Glover-Hadley Hall, Seniors and Commencement Guests

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has a pillared reception room with fireplace, an apartment for the head resident, and modern accommodations for sixteen women. The second and third floors bring the total capacity to sixty-two students. Tiled lavatories, complete with showers and tubs, are located on each floor. In the basement there is a large well equipped arts and crafts shop, a recreation room, and a laundry for student use. The cost of the building, materials, and labor, was $43,925.61 with contractor's commission of $3,000. The total cost, including furnishings and architect's fee, was $52,000. By vote of the Board, March 16, 1942, the building was named Glover-Hadley Hall in memory of Emily P. Glover and Mary E. Hadley, the beloved and respected teachers who gave so many years of outstanding service to the school. The new dormitory was dedicated May 23, 1942. In the same year new biology and bacteriology laboratories and the Charles H. Stone chemistry laboratory (so named in memory of Professor Stone of Boston who gave generously to its cost) were completed, and a thousand books were added to the Gary Memorial Library. Inspection of these evidences of growth and improvement led to accreditation of the college by the Division of Higher Education of the New York State Education Department, and to acceptance into membership of the New England Association of Colleges and Secondary Schools in 1943. Vermont College was the ninth junior college to meet their exacting standards.

The school year, 1941-'42 opened with a total registration of one hundred seventy as compared with eighty-four the previous year. The number of boarding students showed an increase of forty per cent. The financial report given at the annual meeting of the Board on July 15, 1942, showed an increase of $9,429.98 in the year's income, and an operating profit for the preceding year of $2,278.30. At last, Vermont College was turning the corner in unmistakable fashion!

With these hopeful evidences of growth and expansion other questions of policy and procedure began to arise. In January 1946, Dr. John L. Seaton, Chairman of the University Senate, the national accrediting agency of The Methodist Church, was invited to make a thorough inspection of Vermont College finances and all phases of life on the campus. After a three-day visit, Dr. Seaton presented an

evaluation of his findings in which he compared the present situation with conditions as he had observed them at the school in the 1920's and again in 1938. He spoke of the fact that the financial condition had become stabilized, and he noted the surprising courage and faith with which Dr. Kingsley had taken hold of the college. He conceded that Dr. Kingsley had brought the college to a point of vantage where not the question of survival, but the course to be pursued, was the issue. Dr. Seaton commented on the strategic location in Montpelier, the happy family relationships prevailing among faculty and students, and the simple unpretentious life upon the campus. Here, he declared, were advantages not often to be found in a community of 9,000 people. Dr. Seaton went on to point out that, for some time, there had been a distinct trend among junior colleges under private control to become schools for women only. He spoke of the fact that, while Vermont College was over its hardest hurdles, the natural constituency of the college was not wealthy. Yet as a junior college for women, with numerous terminal courses and general education for those not ambitious to go farther, but with courses adequate in scope and excellent in quality for those interested in advanced study, Vermont College will not lack girls to form an adequate and stable student body.

"The important thing," said Dr. Seaton, "is to make the college superior."

Dr. Jesse B. Davis, former Dean of the School of Education of Boston University, was asked to make another survey of Vermont College immediately afterward, for some of the trustees did not agree with Dr. Seaton's conclusion concerning co-education. Dr. Davis was even more sharply critical of the dormitory accommodations than Dr. Seaton had been. Commenting on the old main dormitory, he said, "I cannot understand how any state or local authorities have allowed its use for so long a period. He called the administration building a monstrosity that breaks every law of modern building code with respect to light, ventilation, safety, and efficiency. He noted that, while students were attracted by liberal arts and secretarial programs, courses in art, music, and home economics were handicapped by lack of proper housing and equipment. He called attention to the fact that fifty per cent of the students already were

coming from areas outside of New England, and suggested that the future growth of the junior college seemed clearly to depend upon its becoming national in its promotional activities. He concluded his report by complimenting the college upon its strong *esprit de corps,* making for a high degree of loyalty, and stamping the ideals of the institution upon each individual student. In general, Dr. Davis agreed with Dr. Seaton in his findings.

The debate on co-education continued, in spite of the fact that Dr. Kingsley told the trustees at their June meeting in 1946 that campus life with respect to social activities had been most successful since men had left the campus to go to war. Previously, he said, when one half of the registration was male, a large proportion of the girls had no dates for parties and dances, while a few were having them all the time.

On June 30, 1947, the Board of Trustees voted to place the matter of the employment of an alumni secretary at the expense of the college on the agenda for the annual meeting. Final action was not taken, however, until February 19, 1951.

Professor Charles H. Stone of Boston offered eight shares of American Telephone and Telegraph Company stock, on condition that $30 per share be paid to him semi-annually during his lifetime; and designated his gift as a first step toward the erection of a new science building. A year later, Professor Stone added ten more shares of A. T. & T. stock to his gift on condition that he or Mrs. Stone would receive $10 per share semi-annually for life.

Aside from the war years of 1943, 1944, and 1945, the record of student registrations showed consistent growth during Dr. Kingsley's administration. From a total of twenty-two for the year ending in June 1938, the figure arose to three hundred ten for the year ending in June 1948. Two hundred nine of these students were women. Under the impetus of the growth thus indicated, North Hall, at the end of College Row, which had not been occupied for a number of years, was reopened, yet more students were pleading for admission than could be accommodated. In 1947 the college purchased the residence on West Street formerly occupied by Senator Dillingham to provide additional facilities for twenty-one students and a staff

of three. The house was christened Dillingham Hall. A year later, the large house on the corner of West Street and East State Street, known at the time as the Hunt property, was purchased to accommodate twenty-five more students. Following the decease of Fred A. Howland, it was given the name of Howland Hall.

Altogether, during Dr. Kingsley's administration, approximately $75,000 was expended in repairs on college property and total values were increased by $300,000.

Wartime, of course, added to the school's problems and difficulties; yet the college maintained the school's historic tradition by cooperating with the government to the fullest extent possible. American military mathematics and science, including elements of aeronautics were offered to meet war conditions, and the catalog of 1943-'44 announced that "cooperating fully with the government in the war effort, Vermont College has been inspected and approved for civilian pilot training. Its full quota of applicants for the Enlisted Reserve Corps has been examined and accepted."

During the war, many of the men and several members of the faculty left the campus to enter the service. Six students and one instructor were killed in action.

The athletics program at Vermont Junior College never had a very good chance to develop. Handicapped by a small enrollment of male students from the beginning, organized sports had to be discontinued in the spring of 1942 on account of the war. Ralph LaPointe, however, a member of the Class of 1942, became top grid scorer in the state for Vermont Junior College, all-American scholastic half-back, all-sectional basketball guard, and distinguished himself in baseball as a shortstop and a hitter. Baseball was resumed at Vermont Junior College in the spring of 1946, with Stephen Kelley as coach, but could not make much of a showing with only one pitcher and a small squad. Basketball under the coaching of Glenn Prescott was more successful. The team won eleven games and lost three during the 1946-'47 season. During the next season, the team won eighteen games against three losses, and participated as the winner in two invitational tournaments. Since Vermont Junior Col-

lege became an all-girls school in 1953, interscholastic sports have virtually ceased as a part of the campus life.

There may be some difference of opinion as to the comparative importance of organized sports, but during Dr. Kingsley's administration, other forms of extra-curricular activity, some of them continuing from Seminary days and other innovations, brought color and interest into the campus life. Music, as always, was an outstanding feature. The Glee Club, under Miss Downey's leadership, contributed much to college functions and represented the college frequently on off-campus occasions. Mrs. Schulmaier organized an international relations club that met regularly to discuss world affairs, hear foreign speakers of note, and cultivate healthy international and interracial understanding. The Blue Masque, or Vermont Junior College Players, led by Howard Richard Cull, the dramatics coach, met weekly in the Little Theater, and participated frequently in radio broadcasts as well as in stage productions at the college. The Camera Club commandeered the chemistry lecture room each week to develop films, print pictures, and study modern techniques for amateurs. During the winter season, the Ski Club made good use of Sabins' pasture as well as the Mansfield area and made intensive preparation for the two-day winter carnival.

Kampus Kapers, a single sheet mimeographed and issued by a journalistically-minded group of students, appeared on the campus in 1941. It became a four-page eight by ten inch periodical in 1945-'46, and was known as *Verjuco News.* The page size was increased to ten by fifteen inches and the name was changed to *Vermont Junior College News* in the fall of 1946. The paper was sponsored and edited by students studying journalism. Professor McLaughlin not only served as their faculty advisor but also directed the radio broadcasts that went out each week from the Vermont College studio through the facilities of the Waterbury station WDEV.

Although neither Vermont College nor the Vermont Conference ever repudiated the sponsorship of the school by The Methodist Church, Dr. Kingsley, as we have indicated, found the relationship somewhat strained upon his arrival. Questions had been raised as to how much authority the church had to modify the school's policies

and procedure, and as to whether the Seminary property would revert to the church in the event that the institution should be discontinued. The charter under which the school had operated since 1834 laid down no restrictions whatever in the name of The Methodist Church, either upon the first Board of Trustees of Newbury Seminary or upon their successors at Montpelier. Nevertheless, George L. Hunt, a Montpelier attorney, was consulted, and Dr. Kingsley reported to the trustees on November 12, 1940, that, in Mr. Hunt's opinion, the school was not under the jurisdiction of the church. At about the same time, the Conference at a special session also acknowledged this to be a fact.

At the same time, the school authorities sought to conserve and strengthen public confidence and support of the institution by causing the following paragraph to be added to the charter of the corporation:

"In the faith that the State of Vermont provides an incomparable educational setting in which to develop in oncoming generations those traits of strong character and rugged Christian citizenship typical of the Vermont people, the purpose of the corporation shall be, and it is hereby authorized and empowered, to provide educational programs, liberal and vocational, closely integrated with the Vermont culture."

Dr. Kingsley, himself, actively sought to improve relations between the church and the school. On January 31, 1949, the Board of Trustees voted to amend the charter to restore the provision that the majority of the trustees be members of The Methodist Church. Following the merger of the Vermont and Troy Conferences in 1941, the Troy Conference extended its support to include Vermont College with Green Mountain College.

Dr. Kingsley recognized and approved of the non-sectarian policies that the school has always maintained, but he made his own position clear from the outset:

"Man's attitude toward his fellowmen, his acceptance of all men as his neighbors, by the definition of Jesus, the quality of his moral life, the faith by which he lives,—these are the things that

really matter, and to these things this old institution of hallowed memories hereby dedicates itself anew."

Again in 1945, he said:

"There is no apology about the fact that Vermont College is a Christian institution. These times need families with a thorough grounding in the principles of Christianity. The college hopes that every graduate of Vermont College will found a home. Its terminal and transfer courses are planned to give youth the education that will best fit them to take their place in the world."

The Young Women's Christian Association occupied an important place in the student activities program. It functioned on an undenominational basis, with an active membership representing every faith, and sponsored bi-monthly forums, conducted chapel meetings once a month, and held vesper services in the Little Chapel on Sunday evenings. The "Y" maintained affiliation with New England and national groups, thus bringing noted speakers to the campus from time to time. Delegates were sent to religious conferences at Amherst, Northfield, Dartmouth, and Wesleyan, and as much as eight hundred dollars was raised in one year for the World Student Service Fund. Dean Ruth W. Kingsley for a time served as faculty advisor. An editorial that appeared in the *Vermont Junior College News,* December 5, 1947, and signed by Midge Baldwin, '48, Associate Editor, is an interesting comment from the student point of view:

" 'Education without religious motivation'—a phrase echoed and reechoed by the walls of our chapel. When we entered Vermont Junior College as freshmen, we all heard Dr. Kingsley's talk concerning that phrase and have come to know its full meaning.

"About two months ago the News had a story of the rededication of the chapel as its feature. That story began, 'A chapel in the American religious life of all denominations has had a unique place in the everyday administration of our lives.' As significant a statement as could be made about the greatest source of religious power on this campus. Our chapel—a place to go during the week to break loose from the tension and routine, and to stop and think.

"What greater group for 'religious motivation' is there on any campus than the Y.W.C.A.? Our group holds its own services in its own Little Chapel, aside from conducting several regular chapel services throughout the year. Its members sponsor campaigns for worthy causes and maintain close contacts by attending conferences.

"Bible classes afford us a chance to increase our knowledge of God and Jesus, the Christ's teachings. The aim of the freshman Bible class is, in fact, 'to develop a philosophy of the good life.' How many schools bother to make certain that you have that?

"Yes, all of these things enrich our educational program here 'on the hill' and none of us can go from here without gaining a higher sense of values and a deeper outlook on life."

From the day that Dr. Kingsley came to Montpelier, throughout the ten years that he was president of Vermont College, he made frequent reference to the famous song from Rodgers and Hammerstein's "Oklahoma." *Oh, What a Beautiful Morning!* It was his theme song to chase away dark shadows when the going was rough, and to match the glory of a rare morning when God seemed to be in His heaven and all was right with His world. Such a spirit could not help being infectious. It was a morale builder and helped to set the tone of campus life. It did much to maintain a warm family spirit on the hill. It encouraged students to do their best in the steady confidence that, by so doing, they could not fail. It even kindled affection for the old dormitory that could overlook the mice and the shabbiness.

The student body differed from Seminary days in many ways. The overwhelming majority of Seminary students came from Vermont communities less than fifty miles from Montpelier, but the college students were coming from many places. They brought a cosmopolitan atmosphere to the campus such as the Seminary had never known. Yet the student life continued to be permeated with much the same friendliness of a closely knit family group that was ever characteristic of the Institution.

As the proof of a pudding is in the eating, so the proof of Dr. Kingsley's administration may be found in the men and women

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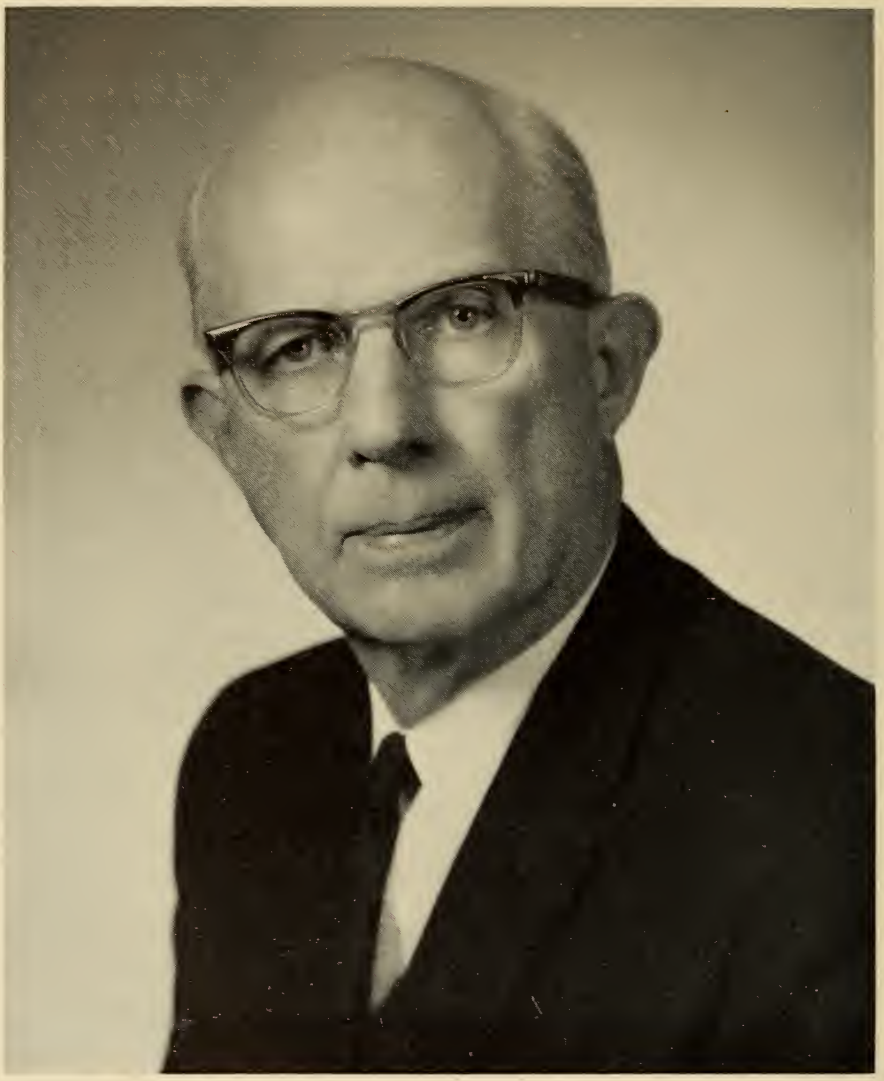

Ralph E. Noble, Ph.D., LL.D., President of Vermont College

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Erratum

In the caption under the photograph opposite page 199, Ph. D. should be Pd. D. in agreement with the last paragraph on page 199.

who graduated under his leadership. Many of them transferred to colleges and universities throughout the country and have achieved success in business and professional careers. Many have married, established homes, and are parents of children. Among them are lawyers, doctors, educators, editors, and men and women of distinction in other fields of endeavor.

Dr. Kingsley had watched the enrollment grow from twenty to three hundred. He had started with an annual budget of $48,600 and a deficit of $17,000. At the end of his administration the annual budget had grown to $263,250 with a cash operating surplus from the preceding year of $14,291. The total value of the school properties had increased by $300,000. Well might he have said, with Sir Christopher Wren, "Reader, if you want a testimonial to the worthwhileness of the 'blood, sweat, and tears,' the 'agony and the ecstasy' of the years, 1938-'48, spent at Vermont Junior College, look about you!"

B. Noble Achievements

Being informed well in advance of John Kingsley's plans to retire, the Board of Trustees had ample time to arrange for his successor. Geographically at least, they did not have so far to go, for the man they were seeking lived in the neighboring city of Barre, only six miles away.

Ralph E. Noble was born in Randolph, Vermont. After graduating from Dartmouth College, he received his master's degrees in arts and education from the University of Vermont. Middlebury College conferred on him the Pd.D. degree, and Norwich University has honored him with the degree of LL.D. Dr. Noble was a high school teacher for five years, and also a high school principal for five years. After serving for two years as a public school superintendent, he became State Supervisor of High Schools. Five years later he became State Commissioner of Education and held that office for nine years until he accepted the presidency of Vermont College. He has been President of the College since 1949. Dr. Noble was instructor in the teaching of English at the University of Vermont Summer School for two years, and was appointed chairman of the Governor

William H. Wills Post-War Planning Commission for Vermont Colleges in 1943. He assisted in the organization of the Vermont Council on Higher Education in 1944, and of state teachers' colleges in 1947.

Dr. Noble and Bertha D. Eddy were married June 25, 1924. Mrs. Noble was born in Huntington, Vermont. She graduated from the Randolph High School and the Gifford Memorial Hospital School of Nursing in Randolph, and after her graduation, she served as Superintendent of the Operating Room under Dr. Gifford at the hospital. By her gracious hospitality and skill as a hostess, the First Lady of Vermont College contributes much to the success of her husband's administration.

Dr. Noble indicated his willingness to accept the presidency of Vermont College in April 1948, but desired time to cushion his change of duties. A satisfactory adjustment was worked out with Dr. Kingsley. Dr. Kingsley's resignation and Dr. Noble's election to the presidency of the college to become effective July 1, 1949, were acted upon simultaneously at the annual meeting of the Board of Trustees, June 28, 1948.

The new president and his predecessor had a number of characteristics in common. They were Methodist laymen, introducing a rare change in the long succession of Methodist ministers who previously had served as principals of the school. Both men had broad experience in the field of public school education and brought to Vermont College the point of view of the public school teacher and administrator. Both of them also were men of executive ability and sound business sense. In that respect, the junior college was fortunate in having their leadership at this strategic point in its development.

Several changes in the college staff were made when Dr. Noble assumed his office. Wendell O. Harding came from the principalship of Stowe High School to be Dean of Men, Director of Guidance, and instructor in psychology. Dean Harding received his A.B. degree from Dartmouth College in 1936 and his M.Ed. degree from the University of Vermont in 1942. Ruth Davis Nims, a graduate of Ohio Wesleyan University and a candidate for her master's degree from the University of Vermont, was appointed Dean of Women.

Her husband, Russell E. Nims, a Bachelor of Science from Massachusetts State College with a master's degree from the University of Vermont, became the bursar of the institution. Mrs. Ruth Rowe, a graduate of Wellesley College and a candidate for her master's degree at the University of Vermont, came from Northfield High School to be an instructor in English.

Frank Chatterton, a graduate of Yale School of Music with twenty-one years experience in teaching voice in New York City; organist and choir director in several churches, including the First Presbyterian Church of Jamaica, New York; and on the teaching staff of the American Theatre Wing, came to Vermont College in 1950 to teach voice, piano, organ, and chorus. Ella A. Sherley, Bachelor of Arts from Oberlin College with a master's degree from Columbia University, became art instructor at Montpelier in 1951. William N. Nichols, Bachelor of Science and Ed.M. from Boston University, with graduate study at Fitchburg State Teachers' College and Columbia University, came from Norwich University in 1951 to teach chemistry and mathematics. Marion E. Shaw, R.N. from the Mary Fletcher Hospital at Burlington, was appointed nurse at Vermont College in 1949. Mrs. Rebecca H. McLeod, a graduate of Bay Path Institute, became Secretary of Admissions in 1951. Ruth W. Kingsley agreed, following her husband's resignation, to continue serving the college as Admissions Counselor.

Velma A. Cochran, Ph.B. in Education and M.S. in Zoology from the University of Vermont, became a member of the Vermont College staff in 1948 and continues as an instructor in biological sciences. Ivy C. Philbrook, B.S. from Nasson College, Springfield, Maine, has served as dietician since 1947. Frank E. Davis has been Superintendent of Buildings and Grounds since 1937, and Dr. George A. MacIntyre has been the college physician since 1936. All of these people, with the exception of Mrs. Nims, have continued as members of the Vermont College staff until the present writing.

As student enrollment has increased, new members have been added to the faculty. Pauline R. Tompkins (Mrs. Douglas) joined the faculty in 1956 as Dean of Students and instructor in Biblical history and literature. Dean Tompkins received her B.A. degree

from Converse College and her B.D. degree from Yale Divinity School. She studied also at Boston University, Bouve-Boston School of Physical Education, Emory University, and Wofford College. Before coming to Vermont College, she taught in the Providence Public Schools, Winthrop College, and Andrew Junior College. E. Miles Prentice, A.B., Dartmouth College, and former member of the United States Army Air Force, became Assistant to the President of the College in 1959. Miss Dorothy Collins, who recently received her honorary doctorate in education from the University of Vermont, came to Vermont College in 1960 to be Assistant Dean. Ernest H. Hicks, B.S. and M.A. from Peabody College, with a wide educational and executive experience, also began his work as college psychologist at Vermont College in 1960. Miss Dorothy Mayo Harvey, who received her master's degree from Teachers' College, Columbia University, has been teaching sociology at Vermont College since 1957. Her father, Judge Erwin M. Harvey, graduated from Montpelier Seminary and for a number of years was a trustee of the institution. Two other members of the faculty, Clifton B. Hersey, who teaches secretarial science, and Richard W. Lyon, instructor in biological sciences, are graduates of Vermont College. As of 1961-'62, the ratio of instructors to students is approximately one to fifteen.

In April, 1962, announcement was made that the Reverend Kenneth R. Redfearn of the Central Kansas Conference of The Methodist Church would join the faculty of Vermont College in September as its first full-time director of religious life. The spiritual life program on campus as projected includes his services as College Chaplain, advisor to the Student Christian Association, and instructor of elective courses in religion and philosophy. The Reverend Mr. Redfearn is a graduate of Bradley University and of Iliff School of Theology, from which he received the Master of Theology degree.

Beyond taking the steps we have mentioned and setting up his staff to provide for the continued development of the college curriculum and growth in enrollment, Dr. Noble's immediate concern was with the improvement and expansion of the college facilities. A tentative sketch of College Row had been on the drawing board for several years. Three of the units, Alumni Hall, the Gary Memorial

Library, and Glover-Hadley Hall, were built, but the old main dormitory continued to clutter up the central space. A new unit in its stead and additional dormitory facilities were next in order. In 1945-'46, Dr. Kingsley had said that Vermont College was forced to turn away as much as $35,000-$40,000 in new business because of lack of suitable housing.

Meanwhile the increasing size of the student body intensified the need for a suitable place where students and faculty could mingle informally for conversation and light refreshments. The Seminary, numbering scarcely more than half as many people, with faculty and students living together in an intimate family relationship, never felt the urge to provide such a facility. As his first suggestion to the Board of Trustees, Dr. Noble recommended the construction of a Student Center. The alumni rallied to the idea and pledged $3,000 in support of the recommendation. Construction began in the summer of 1949. Cement was poured on the sandy floor of the southwest corner of the basement of College Hall, and twelve granite pillars were replaced with three-inch lally columns. A tile floor was laid, a sound-proof ceiling put up, heating, lighting, ventilation, and plumbing added, making a room fifty-two feet long by thirty-four feet wide. The walls were finished in knotty pine, and an inside stairway and outside exit were installed. The section of the room on one side of the stairway was equipped with a snack bar and restaurant furniture while the other section was furnished with smaller tables, lamps, and comfortable chairs. The center quickly became a rendezvous where students and faculty could engage in friendly conversation, exchange opinion, and share experience; and where off-campus students could bring their lunches and supplement them with coffee, ice-cream, or sandwiches. The total cost of the project was $12,815.78.

Income for the years 1949 and 1950 dropped below what had been expected, and there were deficits which underscored the need of deciding without further delay whether the college should continue to be co-educational.

The problem of housing, too, could not be postponed. Already, for several years, dormitory facilities for men were not available, and

the presumptive cost of providing an adequate program for male students clearly appeared to be prohibitive. On June 26, 1951, the Board of Trustees reluctantly voted to designate the college a private junior college for women only. Co-education at Vermont College ended with the Class of 1953. But more young women continued to apply for admission.

In 1954, the Parker House, subsequently christened South Hall, a large two-story residence at the corner of Kemp Avenue and College Street, with reception room, game room, three large fireplaces, two sun rooms, and wide porches, was purchased and made available for nineteen students and their head resident. East Hall, a smaller house standing next to South Hall on Kemp Avenue, and West Hall, facing South Hall on the opposite side of College Street, accommodating ten students each and their head residents, were purchased in 1955. Jones Hall, one of the finest residences in Montpelier, beautifully located just off the northwest corner of the campus on the north side of East State Street, was added to the college dormitory facilities in 1957, to provide for twenty-five more girls and their head resident.

There were other symptoms of growing pains. Frank Chatterton conducted a summer school of music at the college on a private basis with six students in the summer of 1951. A three-year course for laboratory technicians was instituted as an addition to the college curriculum that fall. A grant of $2,500 from the Methodist Board of Education provided for the rebuilding of the tennis courts at the corner of Ridge and College Streets in 1953. At the meeting of the Board of Trustees, February 15, 1954, it was noted that, since he assumed office in 1949, Dr. Noble had secured, in gifts from two hundred twenty individuals, $29,842 for general purposes, and $13,-556 for the student center. Dr. Noble reported that the college had received thirty-six paid applications for admission, twenty-five preliminary applications, and seven hundred nine inquiries, all representing increases over the preceding year. In October, enrollment for the year 1954-'55 showed an increase of forty per cent, but thirty-five paid applications had to be cancelled. Some of the cancellations and the loss of other prospective students who made inquiry could definitely be traced to lack of satisfactory dormitory space.

Noble Hall

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Bishop-Hatch Hall and Noble Hall

By this time, the assets of the college in land, buildings, equipment, and unencumbered endowment, totalled $756,275.53. Liabilities amounted to $189,369.62, leaving the net assets of the school at $566,905.91. Numerical growth continued to show steady gain. As of February 20, 1956, ninety-nine paid applications for the entering class had been received, showing an increase of forty-seven per cent over the same date in the preceding year. Preliminary applications stood at fifty-nine.

The good news that the federal government had granted Vermont College's request for a building loan was announced June 25, 1956. The loan, amounting to $729,557.56, cleared the way for the demolition of the old dormitory and the construction of Noble Hall in 1957 and Bishop-Hatch Hall in 1958. Noble Hall, a brick and marble building continuing the Georgian style of architecture, constitutes the central unit in College Row. It provides a college lounge and reception hall fifty-six feet by thirty-four feet, with a large fireplace, dining hall, infirmary, with auxiliary room, apartments for the dean of students and head resident, an office and conference room for the dean, and dormitory rooms for thirty-seven students.

Bishop-Hatch Hall, commemorating the names of two former Seminary principals, matches Glover-Hadley Hall in size and appearance. It provides an activity room, laundry, and dormitory space for ninety-two girls. Both Bishop-Hatch and Glover-Hadley Halls are connected with Noble Hall by an open areaway.

With all the new buildings now adorning College Row, it seemed desirable to the trustees that the President's residence should be brought into line. Accordingly the Frail property at the corner of College Street and Kemp Avenue was purchased on October 6, 1958, and Dr. Noble moved into the house in the latter part of the winter. The old house at 33 College Street, which served one hundred years ago as headquarters for army officers, doctors, and nurses, and which older alumni always will remember as the home of the presiding officer, was vacated to serve as a Counseling and Guidance Center, Development Office, and the residence of the Alumni Secretary.

In the summer of 1960, a "Coronation Carillon," a product of

the Schulmerich Corporation, consisting of twenty-five tuned carillonic bells, was installed in the towers of College Hall at a cost of approximately $4,000. Graduation gifts from the Classes of 1956, 1957, 1959, and 1960 made the installation possible. Dr. Noble dedicated the carillon as "The One Hundred Twenty-fifth Anniversary Chimes" at the opening student convocation, September 14, 1960.

The pressure for expansion continued undiminished. By the end of June, 1958, two hundred forty paid applications for admission had been received and forty-six preliminary applications had been filed, together with two thousand four hundred twelve inquiries. Since Dr. Noble assumed office, the college, to meet these rapid developments, purchased four residences, converting them into residential dormitories, constructed two new buildings to complete the ensemble of College Row, purchased a residence for the President of the College, improved College Hall with a new heating system, sprinkler system, and Student Center, installed a new classroom in the basement of Gary Memorial Library, adopted a policy covering staff salaries, tenure, sabbatical leave, and sick leave, reorganized the total college program after 1952 from a co-educational curriculum into a modern two-year college program for women, and qualified for re-evaluation and re-accreditation by the New England Association of Colleges and Secondary Schools. During the first ten years of Dr. Noble's administration, dormitory enrollment increased from one hundred two to three hundred twenty-one. The estimated value of land, buildings, and equipment in 1959 was $1,944,483, the endowment was $178,783.01, and the annual budget for 1959-'60 was $689,642.

Curricular changes were paced to keep step with the progress that the college was making in other departments. As a general educational policy, the college was committed to the principle that basic requirements in English and social studies are essential to producing poised, resourceful, efficient, and culturally equipped persons in whatever vocation they choose to invest their lives. Within the framework of these fundamentals, the college under Dr. Kingsley already had made progress in developing a fairly extensive program of courses for secretaries, medical secretaries, and medical technicians.

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A three-year course for laboratory technicians was established in the fall of 1961.

The possibility of establishing a training course for nurses at Vermont College became a subject for political discussion before the college was ready to take a definite step, but when a number of Vermont hospitals, including the Barre City Hospital and Heaton Hospital, discontinued their training schools, and the public became more aware of the shortage of nurses, many people began to realize that Vermont College is strategically located for an associate degree curriculum in nursing. Financially the college was not immediately in position to undertake the project alone; yet, if and when the school could do so, the administration strongly desired to establish such a curriculum on a basis that would be free from political involvement and independent of tax-supported subsidies. The opportunity came in June, 1960, with the working out of satisfactory arrangements providing clinical experience through affiliation with three accredited institutions: Heaton Hospital in Montpelier, Barre City Hospital in Barre, and the Vermont State Hospital in Waterbury. Temporary dormitory facilities for about thirty-five students were made available in the nurses' building adjacent to Heaton Hospital.

Mrs. Ruby C. Carr, a graduate of the Burbank Hospital School of Nursing, with B.S. and M.S. degrees from Simmons College, was appointed chairman of the new program, and twenty-eight candidates for the Associate Degree in Nursing were enrolled in September, 1961, as members of the entering class. Mrs. Carr has five members working with her in her department. The curriculum includes a carefully selected and weighted combination of professional nursing and liberal arts subjects. Professional nursing instructors teach at the college and supervise the clinical experience in the hospitals. The curriculum extends through two academic years with one summer session between the first and second years. Upon successful completion of the curriculum, a young woman receives her A.S. degree and is eligible to take the Vermont State licensing examinations to become a registered nurse. Having qualified, she may do general duty nursing in a hospital or similar institution. If

she so desires, she may obtain advanced standing in a four-year college.

On June 26, 1961, authorization to grant the degree of Bachelor of Science in medical technology was approved, thus making a second significant extension of the Vermont College curriculum. By this arrangement, graduates from the college's three year course in medical technology may receive their Bachelor's degree from Vermont College upon successful completion of an additional year at an accredited school of medical technology. Graduates are qualified to take the registry examinations to practice in accredited hospitals, clinics, health centers, and physicians' offices.

The college arrived at the ripe old age of one hundred twenty-five years in 1959. Observance of the occasion was combined with Alumni Homecoming in October and included the presentation of a historical program entitled "The Anatomy of a Dream," a dramatic interpretation of Montpelier Seminary-Vermont College history in a series of eight sketches.

Dr. Noble gave much more significant recognition to the Anniversary when he presented the first draft of his ten-year plan for further development of the college to the Board of Trustees on June 28, 1959. He suggested that, in consideration of the maximum number of students whom the college can best serve, and should endeavor to accommodate within the limitations of its philosophy of education and its possibilities of expansion, the enrollment should not exceed five hundred—four hundred seventy-five students in dormitories, and twenty-five commuters from the Barre-Montpelier area. This will necessitate a faculty of thirty-six instructors and four new buildings, a science building, an administration and liberal arts building, another dormitory, and a chapel. The total building program would cost more than two and one half million dollars.

The college announced the formal beginning of the Second Century Development Program in February 1961 under the slogan, "Granite in Education." Ground breaking for a new residence hall for students at the corner of Ridge and West Streets took place May 15, 1961. The new dormitory provides housing and dining facilities

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Dewey Hall

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The Charles H. Stone Science Building

for one hundred fifty-eight girls plus house residents and staff. The cost of the building, including equipment and furnishings, estimated at $838,000, has been met substantially by a loan from the Housing and Home Finance Agency of $816,000, to be amortized over a forty year period. The new building has been christened Dewey Hall in memory of the late Dr. Julius E. Dewey of Montpelier, who bequeathed $60,000 to the college in 1960. Dr. Dewey was born in Montpelier January 14, 1878. He was the nephew of Admiral George Dewey, and the brother-in-law of Fred A. Howland. Dr. Dewey had a distinguished wartime and professional career, having served as flag-bearer in the Spanish-American War, and in the Medical Corps with rank of Colonel in World War I. Later he served in the United States Public Health Department and as a practicing physician in Montpelier.

The second step in the Second Century Development Program was taken February 19, 1962, when the Board of Trustees authorized the construction of a new science building to begin at once. It is being erected on college-owned land on Ridge Street adjoining the tennis courts. The facilities of the new building have been tailored to the needs of the varied curriculum with special reference to nursing, medical technology, and medical secretarial science. The building will have a nursing demonstration and lecture room, seven laboratories—chemistry, analytical chemistry, medical technology, bacteriology, zoology and anatomy, physiology, and physical science—science workshop, lecture room, two classrooms, staff library, offices and consulting rooms for ten instructors in the science and nursing departments, and adequate convenient storage space. The total cost of the building plus equipment, apparatus, and furniture is estimated to be about half a million dollars. Contributions from students, employees, parents, business and professional men and women, business concerns, alumni and individuals, together with College funds have made this second step in the Second Century Program possible. The generous gift of Professor Charles H. Stone some years previous has become a part of it. On June 25, 1962, the Board of Trustees voted to name the building "The Charles H. Stone Science Building." Dewey Hall and Stone Hall will increase the property valuation from $1,944,483 (as previously stated) to $2,260,-

483. Stone Hall is expected to be ready for use at the beginning of the second semester in 1962-'63.

Two other buildings are projected as the culmination of the Second Century Program, an administration and liberal arts building to provide other needed classrooms and administrative facilities, and a chapel providing rooms for counseling, religious programs, and music, and an auditorium with capacity to seat one thousand people. The administration has set 1970 as the date for completion of the project. When it is finished, the present campus with nineteen buildings will have been expanded to a total of twenty-three structures.

The campus visitor, particularly the alumnus who attended the school before its junior college days, is amazed by the changes that he sees. The sound of diesel motors echoing across the campus, digging out foundations for changes yet to come, bewilders him. But, as Dr. Noble has said, "With all due recognition of the importance of good buildings and equipment, a college really is its people. The quality of the faculty and that of the students determine the degree of worthwhileness of any college." "Colleges," he continues, "like people, demonstrate their worth by the standards they maintain. At Vermont College we live by the American tradition of individual rights. We provide opportunities for each student to develop into a well-balanced, mature, thoughtful individual. Courses are flexible and arranged to give training best suited to the need. Every girl is important at Vermont College." Pauline R. Tompkins, Dean of Students, underscores the President's words in her welcome to the incoming freshmen:

"Entering College is one of life's exciting adventures. From the first day of your arrival we urge you to dedicate yourself to applying your talents to conscientious study, to cultivating warm friendships, to participating in those extra-curricular activities which give you personal satisfaction and opportunity for growth."

Translated into concrete terms, this, among other things, means that: "Vermont College believes that the small residential college can provide opportunity for experience in leadership and in democratic living that will condition the student to assume responsibility

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in her home and community. Therefore, the college has encouraged the development of democratic dormitory life, clubs, and organizations under as much student control and direction as is appropriate for the level of maturity of the student body. The governing body is known as the Student Government Association of Vermont College. The aims of the Association, as stated in the constitution, are to maintain a spirit of cooperation and further a sense of individual responsibility to legislate with regard to House and Social Regulations, subject to the approval of the administration of the college, to encourage each student to participate in college activities, and to enrich her own college experience by doing something constructive for the college community. The Student Council leaders are the elected presidents of the dormitories, the corridor captains, and the elected officers of the Sophomore and Freshman classes. The President and Secretary of the Student Council, together with the Student House Presidents and the Presidents of the classes, comprise the Student Court. This body deals with offenses related to dormitory or campus regulations. It encourages respect for law and order and consideration for the rights of others."

The trend toward individual freedom together with personal responsibility for one's conduct stands in contrast to the paternal attitude that the school took toward its younger adolescent students in Seminary days. Students of college age are expected to begin showing definite capacity for meeting the challenges to growing maturity. At the same time, students normally entering the first and second stages of education beyond the secondary school level are passing through the critical period of transition from paternal oversight to the beginnings of real selfhood. Such situations call for firmness of judgment tempered by ripe wisdom, much patience, and deep understanding. Student life in a junior college, subjected as it is to a turn-over of substantially half of its membership every year, and experiencing full changes at two-year intervals, lacks the depth and stability of campus life in a four-year institution. In some junior colleges, this might be partially offset by the enrollment of a sizeable number of adult students, but such has not been the case in Vermont College.

The college, of course, is well aware of these things. While the

present administration, like that of Dr. Kingsley, has not gone forth to make a specialty of recruiting students possessing high IQ's, high school valedictorians, or honor roll graduates, Dr. Noble and his associates have stressed character and purpose. As Mrs. Kingsley, the Admissions Counselor, has expressed it, the college seeks to know the candidate's willingness to work, her motivation, her "grit and gumption." Beauty of face and figure, and smart clothes are not to be compared in importance with the charm of a winsome personality and a high sense of personal responsibility. These qualities will not have become fully developed in the high school graduate who enters Vermont College; but, given promising material, the school's main purpose for one hundred twenty-five years has been to develop the individual's best personality traits. As Wendell O. Harding, Dean of the Faculty, has said, "With more students than ever before in American history proposing to take advantage of the philosophy that everyone with sufficient capabilities may expect to 'go to college,' the American college is faced with the herculean task of formulating policies that will serve areas of national need, international cooperation and understanding, and competent growth patterns for individual maturity."

From the extra-curricular point of view, campus life in an all-girls school differs plainly from that in a co-educational college. Most noticeably absent, perhaps, are the color and excitement of football games, basketball games, and other athletic contests. Daily contacts in the dormitory, dining room, and classroom with members of one's own sex tend to take on certain aspects of a cloistered life. Some people do not care for such a life, while others prefer a school of this type. Yet Vermont College girls do not lack opportunity to live a full, rich, and interesting life.

The guidance and counseling facilities of the college are constantly at their disposal to help them to achieve creative satisfaction in the pursuit of their study programs. Outside of class and study hours, they have a wide choice of interests among themselves; music, dramatics, extra-curricular clubs, such games as soccer, field hockey, archery, tennis, soft ball, skiing, basketball, badminton, and bowling. Dormitory parties, cook-outs, and sun-bathing are popular in season. An outing like Mountain Day or an event like Parents' Weekend

are cherished traditions. Social life is a stellar attraction. The winter carnivals at Vermont College, Norwich, and Dartmouth, and other formal and informal dances, both on and off-campus, keep the student's social calendar as well filled as her studies will warrant.

On the more serious side, from time to time during the school year, the college invites speakers of note to aaddress the student assembly, thus continuing a custom that has prevailed since Newbury days. In February 1962, at the suggestion and encouragement of Dean Harding, interested students were invited to meet in Noble Hall lounge for an informal discussion of issues involved in the threat of war and the possible use of nuclear weapons. The girls manifested such a degree of interest in the first meeting that a series of similar meetings was planned to discuss other social, economic, political, and moral problems that confront modern society.

Most of the students, and all of them since 1953, who have graduated from Vermont College during Dr. Noble's administration are girls. A good number of them have continued their education in four-year colleges with credit to themselves and to their Alma Mater. Others have successfully followed the career interests for which their studies at Vermont College prepared them. They have rendered special services at home and abroad, and have made names for themselves in the entertainment world. Many of the alumnae have married and are in the thrilling process of establishing their own homes. Their husbands are in the Armed Services, or the professions, or are junior executives. They are very much a part of roving modern life. One young matron says that she has moved thirteen times in three years!

As this is written, the Alumni Association of the Seminary and the College is ninety years old. It has functioned with considerable irregularity during much of that period. Sporadic efforts to establish a Loyalty Fund, elicit regular and systematic contributions, or induce the alumni to pay token dues have met with scant success. Yet, on special occasions, the alumni have given the school surprisingly loyal support. The school has long been aware of the importance of consistent and systematic cultivation of its alumni. The urgent need of such a program has greatly increased with the emergence of three

distinct alumni groups—Seminary graduates, those who graduated from the junior college during the period when it was co-educational, and the alumnae of the all-girls school. All of the alumni, with the changing conditions of modern life, have become members of the American generation on wheels.

In attempting to meet this challenge, the College has been seriously hampered by lack of funds. The Alumni Association itself has not had the organizational strength and initiative to develop and support an effective program of its own. Dr. Noble and his associates attempted to take a constructive step toward a solution of the problem in 1951 through the full-time employment of Miss Hester Heath (Mrs. Gordon Paterson) as Alumni Secretary and Public Relations Officer for the college. Mrs. Paterson struggled valiantly for two years to revise old records, trace lost persons, recruit class agents, and revive *esprit de corps*. Progress was discouragingly slow. But her pioneering efforts were beginning to produce results of definite value. Unfortunately the alumni secretaryship had to be discontinued to provide needed funds for increases in other salaries. Consequently the intensive and systematic cultivation of Vermont College alumni remained in abeyance until 1959, when again it became possible for the college to engage a full-time secretary.

As we look back upon Dr. Noble's administration to date, the outstanding achievement has been the expansion and improvement of the physical facilities of the school. The sounds of construction have been ringing continuously across the campus. They have not ceased, and the results are impressive. In a more quiet, but no less important way, curricular changes have been made, keeping pace with the building program. More instructors have been added to the teaching staff. The trend of the times continues to bring a mounting flood of requests for admission.

The financial condition of the college has been stabilized and strengthened. The student who came to Montpelier Seminary from the small rural community with little or no money in his pocket, was an economic liability. The school had to provide educational opportunity for him and, at the same time, had to discover ways and means of helping him to pay for it.

Today families in the upper middle income bracket who live in American suburbia send their daughters to Vermont College and pay from five to ten times as much for the privilege. The responsibilities of the college for providing opportunities for self help have dropped to an all-time minimum. Vermont College business has grown to big-business proportions, a million dollar industry four times greater than it was in 1949-'50, that now operates steadily in the black.

In its comparatively brief period as a junior college, the school has emerged as a healthy growing institution with a promising future. Since 1949, the central figure in this latest stage of development has been Ralph E. Noble. At the beginning of the story of Vermont College, we spoke of the school as the extended shadow of one man after another. For the moment the institution is the elongation of Ralph Noble's shadow—and what a shadow it is!

Dr. Noble is a big man, physically speaking. "I used to be six feet, four and a half," he says. He hasn't lost much of this height in spite of the fact that his shoulders are slightly stooped from carrying years of administrative responsibility. The fringe of hair about his temples is gray. The blue eyes behind his glasses are kindly, keen, penetrating, and observant. His demeanor is quiet. He seldom if ever appears ruffled or excited. Habitually he approaches situations calmly and efficiently as they arise. When he walks over from his residence at 29 College Street to his office in College Hall, his coattails do not fly out behind him. He walks with "unperturbed pace, deliberate speed, majestic instancy." He is a modest man, he dislikes pretense, and he talks with reluctance about himself. "I've never been successful in being anything but myself. That is one thing that really is quite important. People who will try to be artificial are apt to have a difficult time. I've never liked sham or showing off." "And," he added, "you don't want to believe too much in what a man says about himself."

The President of Vermont College is a hard-working man without seeming to be so. The top of his desk is always in order. Rarely if ever does he show any sign of nervousness or impatience. He greets the visitors who come to his office in an atmosphere of friendliness

and relaxation. Yet one senses in Dr. Noble a man who weighs his judgments carefully and deliberately and sticks by his decisions. He prepares for eventualities with foresight and seldom is caught off base. He plans wisely and administers his work like an army general, delegating responsibilities to subordinates whenever expedient and leaving them as much freedom as possible to work out their assignments in their own ways. "What is administration?" he asks. "It is working with a group of people and helping them to give their best to achieve the objectives of the organization. Some people think of a college in terms of a hierarchy. If anybody is a servant to anybody here, my job is to be a servant of my colleagues on the faculty, in the administration, and of the students. My job isn't to issue orders. I regard administration the way I regard student guidance—to help others be successful for themselves and the organization."

Successful leadership of this type must be a leadership that leads from strength. Such a leader must know his own mind and have a clear sense of his objectives. Dr. Noble is that kind of man. As a boy on his father's farm, and through the variety of experiences that he has had, he has developed a toughness and resiliency to meet difficulties and discouragements. "I have been discouraged," he admits, "but I haven't quit when I was discouraged enough to quit and didn't. Sometimes I wondered if I was fitted for what I was doing. I can see now where if I had yielded I certainly wouldn't be here. The person who quits too easily has two strikes against him."

Clark T. Hinman and Joseph E. King made their greatest contributions to the school through their ability as teachers and the personal impact that they made upon their students. Conditions prevailing in the early and middle years of the Nineteenth Century permitted closer relationships between Seminary students and their administrative officers than are possible today. John W. Hatch was a dynamo of nervous energy. He had a strong paternal feeling for his students, and a passion for detail that virtually amounted to an obsession. He regarded the school as a mission project for Vermont young people and administered it on that basis. John H. Kingsley brought a warm-hearted spirit of optimism to the campus when it was sorely needed. His wisdom, clarity of judgment, and unfailing courage brought the institution through its most critical period.

He gave himself, and communicated his faith to students and colleagues in ways that cannot be measured.

Ralph E. Noble's duties as president of the college have been in the field of administration rather than teaching. He often has expressed regret that this fact has prevented him from having the sort of personal contacts with students that Dr. Hinman and Dr. King enjoyed. At the same time, considering the present size of the institution and the multiplicity of detail involved in its operation, Dr. Noble could not possibly have administered the affairs of Vermont College after the single-handed manner of Dr. Hatch, even if he were temperamentally qualified to do so. Dr. Noble is more reserved and less demonstrative than Dr. Kingsley, although none the less friendly. He casts his own shadow, and for the moment the institution is the elongation of it. To borrow a phrase from the Second Century Development brochure, Dr. Noble personifies "granite in education" as one presently finds it on Seminary Hill.

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VI

In Apostolic Succession

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VI

IN APOSTOLIC SUCCESSION

To call this chapter a concluding statement would be a misnomer, for there is no conclusive way of bringing the story to an end. By the time the first reader has followed these lines, they will have been outdated. Vermont College does not stand and wait. The chronicler needs a fast-moving finger to keep pace with it, and the final words cannot be written while the college retains its life and vigor. Progress is the law of life for schools as well as Paracelsus, and inasmuch as Vermont College is committed to that law, it must keep the forward look in steadfast faith. We are not concerned with ends in themselves, but with beginnings, movements, change, and growth.

At the same time, an institution must look back again and again along the road where it has come in order to see clearly where it is going. This we have endeavored to do, and thus far we have come. We have traced Vermont College from its founding through one hundred thirty years of its development. As a church-related school we have seen how it has played an important part in the development of American education. John Wesley stands as one of the great figures of history. Physically speaking, he was a little man, but he was an intellectual giant who made a lasting impression upon the educational and spiritual life of the west and of America in particular. Newbury Seminary was one of the pioneering leaders in the contribution that Methodism made to education in this country. That contribution produced forty-four secondary schools, ten theological seminaries, eighty colleges and universities. Few if any schools in the country had a greater share in this movement than the school on the Ox Bow.

The impetus that the school helped to give to education for women is particularly noteworthy. The school on the Ox Bow opened its doors at a strategic point in the development of American education, and by becoming one of the first institutions in the coun-

try to offer a significant and progressive program for women, Newbury made history.

It must be remembered that, until even as late as the early years of the 1800's, the mere suggestion that education for women be taken seriously provoked much laughter. Scoffers vied with each other in suggesting the award of such degrees as M.P.M., "Mistress of Pudding Making"; M.S.B., "Mistress of Scrubbing Brush"; or as honorary degrees, R.W., "Respectable Wife"; or M.W.R.F., "Mother of Well Regulated Family." A girls' high school opened in Boston in 1826 and closed two years later because too many students applied for admission. The city fathers thought the expense of $11 per pupil per year was too much!

We have previously noted that doors leading to opportunities for higher education on a par with men did not begin to open to women until the 1830's. Oberlin was the first men's college to admit women in 1833, but female students in Oberlin were not permitted to become candidates for degrees until 1837. Georgia Female College opened in 1839 and graduated the first woman to receive a degree in this country in 1840. Elmira College opened in 1855 as the first woman's college in the north.

Newbury Seminary did not start with an exclusive purpose to educate women, but when it opened in 1834, it offered an ambitious and solid curriculum to men and women alike. Whereas the female seminaries and finishing schools of that period were continuing to offer courses designed to polish their pupils in the "womanly skills" and social graces, Newbury from the outset permitted women to attend classes with budding lawyers, doctors, ministers, and teachers. They were admitted to classes in mathematics, science, philosophy, literature, and languages. The establishment of the Female Collegiate Institute in 1849 offering a curriculum comparable to that of contemporary institutions of college grade and possessing authority to grant degrees, was the logical development of the Newbury program. From the very beginning the school on the Ox Bow recognized that women as well as men were capable of being educated and needed to be given the opportunity.

We are aware of change. The world has changed. America has

changed. Changes have taken place in American education. We should not be surprised at this. Education, as we have said, has to do with life, and life is a changing, growing process. Education and our conceptions of it will continue to change as long as we live. We must not lose sight of that fact.

Yet the contradistinction between what life is and what it does, character versus know-how, what life can be and what skills it can develop, remains. From it emerges the guiding principle that the development of personality is our first and most important business. The teaching function is more than communication, or indoctrination, or intellectual midwifery. It is the stimulation of personality growth in all possible phases. Through the process of education, the individual develops ability to live in his world and to cope with it successfully. This is true in any age. We like to think of the modern world as being different—and so it is—but every world is a modern world to the generation presently living in it.

The Seminary's main objective was to give young Vermonters an educational opportunity. If non-Methodists wished to share the opportunity, they were welcomed; but the school particularly sought to provide a chance for boys and girls who had no money to pay for it. Representatives of the school, notably Dr. Bishop and Dr. Hatch, went to the homes of such young people and earnestly solicited their enrollment. The problems involved in accepting students without money were among the principal causes of the school's financial embarrassments.

In aiming to prepare students for college, the ministry, the professions, and teaching, the Seminary laid curricular emphasis upon the arts and humanities. Stress upon technology and vocational training per se was not as great then as it is now. Yet in the judgment of Dean James A. Beebe of Boston University School of Theology, in respect to a spirit of intellectual adventure, honest inquiry, hospitality to new light and truth from every quarter, and in understanding which sees that all life is one and that every truth must live at peace with every other, the Seminary was ahead of its time.

In this same spirit, the Seminary cultivated a positive religious life and atmosphere. It maintained a church relationship in which

the Methodist Conference and the school were indigenous. Denominational leaders from the country at large visited the campus frequently and reminded the school of its historic connections and contributions. Religion was frankly recognized and cultivated as a part of the student life and cordial cooperative relations were maintained between the Seminary and the local church. Yet the Seminary consistently cherished the liberty of a free and independent institution. It asserted the rights of the mind in religion, that religion must justify itself in thought as well as feeling, even when to say so meant criticism.

The school retained and cultivated an historic consciousness. It took pride in its traditions and nourished them. Older alumni enrolled their children. Administrative leaders and faculty members, both as individuals and as a staff, were largely dedicated to the historic image of the institution.

At the same time, the school struggled constantly under provincial handicaps, with poor equipment and lack of money. Students from Vermont were in the majority. They came from Protestant, and especially Methodist families, and many of them, as we have said, came from smaller remote rural communities. Generally their home training reflected the strength and integrity of a sturdy New England ancestry.

At the present time, beyond a few superficial links, such as location, two or three old buildings, and a continuing board of trustees, many older alumni may wonder just what the Seminary and the College have in common. Seminary graduates have said that they have no sense of familiarity or relationship with the college life as it is today. The college girls make no comment, and one suspects that they seldom give the Seminary a passing thought. Do threads of continuity really exist? What are they?

For the moment, the College is occupied with its building program, and is making a vigorous effort to meet the popular demand for vocational training. While Vermont College is a privately sponsored, church-related school and views its objectives from a point somewhat different from that of a tax-supported junior college, it subscribes in principle to the basic philosophy guiding the

junior college movement. It is committed to "a broad program of growth, spiritual, civic and social, through intellectual achievement and self development." Each student, as we have seen, is encouraged to participate wisely in the total campus program to the mutual benefit of herself and her college. The aim of the administration is to develop a small residential college that provides experience in leadership and in democratic living that will condition the student to assume responsibility in her home and community. Within this framework, through guidance counseling and a curriculum which offers a choice of vocational training programs, the Vermont College girl is helped to make the most of her potential abilities and opportunities.

One of the greatest differences between the College and its predecessor may be noted in the area of financial resources and income. There has been marked improvement at this point, although it does not mean that the school no longer feels the need of money. Any school that depends so heavily on student income to balance its budget is in a precarious position. The necessity of meeting mortgage payments, maintaining property, adding to facilities and increasing operating capital is as strong as ever. But shadows of immediate foreclosure and bankruptcy do not threaten the life of the institution. Bankers and business men on the streets of Montpelier express their wonder and admiration at the signs of growth and progress on the hill.

The school no longer beats the hustings for students who have no money. In nine cases out of ten, the Vermont College girl does not come from Vermont. She comes from New York, Massachusetts, New Jersey, Connecticut, or Pennsylvania. Many girls come from metropolitan and suburban centers. Not only are their parents able to send them to college, but the girls do not lack for spending money. The cost of a girl's education does not check the flood of applications that continues to pour into the admissions office.

While the College endeavors to keep the values of a liberal education in proper perspective, the curricular emphasis upon the vocational and the utilitarian is stronger than it was in Seminary days. This not only is characteristic of a junior college but it reflects the

influence of popular demand and a general trend in American education.

The College experiences other difficulties as well in maintaining and developing a sense of continuity with the school as a Seminary institution. The two-year student cycle poses problems of its own. Seminary and college alumni represent different generations and the lack of common interests is a rather formidable handicap. None of the members of the college teaching staff has had previous contacts with the school either as a Seminary student or as a Seminary teacher. The school's historic consciousness and its traditions suffer in consequence. In a public day school these things may not be so important, perhaps, but in the case of a private boarding school, they represent some of the most valuable contributions that the institution has to make.

At the same time, the social and religious atmosphere of the College reflects the changing times. The administrative policies of the institution are no longer determined by Protestant clergy. Campus life is more cosmopolitan and non-sectarian. The ratio of Methodists to people of other faiths within the student body has shifted. In their racial and cultural backgrounds, attitudes, and philosophies of life, the girls who now attend Vermont College represent a cross section of America.

The fact that the College is an all-girls school modifies campus social life to a marked degree. Much of the students' social interest centers in Norwich and Dartmouth, and is focused upon such popular ski resort areas in the neighborhood as Stowe, Sugar Bush, and Mad River Glen. Modern transportation facilities have revolutionized our concepts of distance. The college girl takes a trip to Bermuda during the Easter recess as casually as the prep-school student took a straw ride in the horse and buggy days.

All these and other developments have led the College to formulate a philosophy with regard to admissions radically different from that of the Seminary. Students who need what the school has to offer do not have to be sought; they come without asking. The admissions counselor seldom has to sell Vermont College. Her primary function is to operate the initial stage of the screening process whereby

the prospective student, by reason of her qualifications and needs in the light of what the College has to offer, is chosen from the host of applicants to be a candidate for enrollment.

Thus for the first time in its history, the leaders of the school have occasion to seriously consider what the ideal size of the College should be. Enrollment in junior colleges across the country currently varies from one hundred or less to more than 20,000, the larger enrollments generally to be found in western tax-supported institutions. Many of the larger schools cater to day students only. They do not provide dormitory accommodations. There is no indication, however, that Vermont College will ever become a tax-supported school or that it will be expedient in the foreseeable future to plan in terms of thousands. The location of the school, its resources, aims, and purposes, and its historic nature are criteria to be considered in determining how many students it can serve effectively. The Board of Trustees and the administrative officers agree that the enrollment should be limited to approximately five hundred girls.

It goes without saying that, whatever criteria for admission are chosen, the integrity of the College demands that they be applied without favor to every applicant. Admissions on a limited scale cannot be processed on a first-come first-served basis. Each girl who applies has the right to expect that she will have as fair a chance to be accepted as any other. Admission depends upon what the College has to offer and what it hopes to accomplish as well as upon the qualifications of the individual. The school grants admission on the basis of what it can expect to do for a girl and how well she appears to be adapted to assume the Vermont College image.

At this point the Seminary and the College hold something in common that is very precious. Vermont itself has something of value to give to the student who comes to study within its borders, and through a century and a quarter, this school has developed values of its own. Like students who came to the Seminary, the girls who come to Vermont College are like sensitive photographic film. Many of them have had limited opportunity to come in contact with the sort of influence that Dorothy Canfield Fisher has described as "the Vermont tradition." The college girls may pursue a greater variety

and more advanced courses than the Seminary offered, but the College has the opportunity and the obligation to expose the girls to the same fundamental values.

Training to do things, the acquisition of cleverness, dexterity, vocational skills, are not enough. Intellectual maturity alone is not enough. The mature person is more than these. Civilization and liberty in ordered society depend upon personal integrity and responsibility as well as intelligence. Emotional instability, lack of discipline and self-control, childishness, infantilism are symptoms that breed anarchy, barbarism, and chaos. Montpelier Seminary had its weaknesses, some of which were inherent, others of the day itself; but in its modest way, the Seminary stood as a bulwark against these things. Its strength as an educational institution lay principally in its emphasis upon intellectual, emotional, moral, and spiritual values in balanced proportion. Its greatness was never determined by excessive enrollments, huge endowments, or elaborate equipment. Rather it was measured by the attitude that the Seminary took toward new facts of every kind. Here again the College and the Seminary stand shoulder to shoulder and walk a common road together. It has been the aim of the educational program of the institution in both periods of its history to develop the individual reason and the individual conscience. The College may be considered as still being in its swaddling clothes, but it is committed to the conveying of knowledge and the development of a critical and creative intelligence along with strong attributes of character. It seeks to uphold the great traditions of learning and to become an institution "where seekers and learners alike, banded together in the search for knowledge, will honor thought in all its finer ways."

While the need for technical training is perennial and constant, the American tendency to over-emphasize it and become preoccupied with the practical and the pragmatic must continually be watched and guarded against. In a junior college the balance between vocational training and education for life in the full rounded sense is especially difficult to strike and maintain. The brevity of the two-year period and the technical nature of much of the typical junior college curriculum must be taken into account. Yet new occasions, the needs and challenges of our day, teach new duties. Our times

make ancient good uncouth. "Know-how" becomes more than the pursuit of laboratory research, the mastery of the intricacies of machines and computers, and the utilization of the latest pronouncements of modern science. We have to learn the art of living in a new age—slowly, haltingly, painfully—but we learn because we must. Our problems are economic, such as making adjustments to the disturbing prospects of a Common Market. We grope toward peace in the murk of threatening nuclear holocaust. We desperately seek new objectives for personal satisfaction and fulfilment. Our literature, our art, and our music reflect our confusion and our feelings of futility. We wonder what to do with leisure time. We ask what is the meaning of life. There may be more than one answer. Yet, regardless of whether we consider our problems to be the corrosive effects of the "acids of modernity" or signs of progress, a towering mountain of educational work awaits the doing. It challenges Vermont College as well as every other educational institution "because it's there!"

A contemplation of the history of this school ought not to give reason for discouragement. President Kennedy recently remarked that while "history is not a key to the future," it "gives us a sense of confidence in the future." Vermont College is an adolescent, as are all other junior colleges. It has a long time to grow and much to learn. Yet after a quarter century, the school has caulked its ship, mastered some of the rudiments of a new navigational science, and has found its sea legs. It goes down to its new ocean with a sense of destiny and knows that it must sail on it.

It takes courage, faith, and enthusiasm to face the future in such a spirit. The first reaction of some people might well be, "The sea is so great, and our boat is so small!" The college girl shares with her generation points of view that differ sharply from those of pre-war days. This fact poses problems for educators as well as other members of society. The differences are particularly noticeable in the modern girl's interests and attitudes, her vocational viewpoint and her standards of personal conduct. Three general types of girls are seeking admission to college: the academically motivated, girls who are interested in a career or profession, and the group whose lives are dominated by the issues of friendship and popularity.

The latter are the highly social girls who look almost exclusively toward marriage and family goals. The growing tendency to recognize women on an equal footing with men in all walks of life has greatly broadened and diversified the vocational field. At the same time, the ethical standards of American society are in a state of flux. Individual thinking is adrift and confused.

The General Federation of Women's Clubs and the American Home Economics Association recently conducted a survey among 1,200 members in thirty-five states, in which they were invited to take a look at their home status. By a ratio of two to one, the women took the position that today's mothers are not training their daughters adequately for future homemaking roles. The majority of women placed good management of time at the top of the list of what they considered the most essential abilities of today's successful homemaker. Good management of money ranked second, and positive attitudes toward homemaking was in third place. Next in line was "ability to gain cooperation of others in the family," with skills in housekeeping, food preparation and serving far down on the list.

On the other hand, when President Sarah Gibson Blanding told her students that Vassar College does not and will not condone "offensive or vulgar behavior," that it is dishonorable not only to get drunk and disorderly but also to have pre-marital sexual relations, and that any student unable to live up to decent standards should withdraw before she is asked to leave, Vassar's weekly *Miscellany News* took a poll which showed that forty per cent of the girls dissented, and eighty-one per cent declared that personal morals concern Vassar only when they bring the college into "public disrepute."

Current tendencies to discount the standards of yesterday pose a difficult problem for all schools and colleges. It was so in a milder form a generation ago when the Seminary had to deal with the issues of smoking and dancing. Since that time, the policies of the school have been modified in other respects. Compulsory chapel services have been discontinued. Vermont College also recognizes the fact that, in some respects, it serves as a finishing school for a fairly large number of its students. There is legitimate need for social contacts with schools for men like Norwich or Dartmouth. Vermont College

girls are permitted considerable freedom in dating. They go downtown and attend off-campus parties unchaperoned. Furthermore, as we have previously indicated, the College gives the girls opportunity to make their own rules and govern themselves to a large degree. They are treated, not as high school teenagers, but as young people of college age.

Yet it is hard to draw lines and set limits. "School," said Robert Frost in a recent interview, "is for discipline. A student is an orange pip between my fingers; if I pinch him he will go far. I'm not violent, but I am going for the whole system: discipline, tightness, firmness, crispness, sternness. Your first discipline is your vocabulary, then your grammar and your punctuation. Then, in your exuberance and bounding energy, you say you are going to add to that. Then you add rhyme and meter. And your delight is in that power." He was asked if he meant that discipline produces power; discipline in teaching, in writing, in form, in all of life. "It might be something like that," he said. Many people are saying that requirements should be stiffened and that our whole educational system needs tightening up. Yet even in the buggy days the spirited horse had to be driven with a loose rein.

Thus far educators seem to have been unable to state clearly and positively how values can be most effectively communicated. The history of education is the age-long story of man's realization of the importance of the lessons he has learned from experience and his efforts to transmit them to the generation coming after him. Yet he has not been completely successful, and he has not been able to say positively whether values are communicated by instruction, or by a process of intellectual and spiritual osmosis, or both. The period in a person's life and the circumstances in which communication of values takes place most easily and naturally are difficult to pinpoint. It often has been said that impressions lasting a lifetime can be made upon a child before he is six or seven years of age. Judge Mary H. Donlon of the United States Customs Court is of the opinion that "when American children have reached their mid-teens, their life habits are often already formed. Their qualities, good or bad, may be sharpened in post-adolescent education, but they are characteristics founded in the childhood years."

In an article appearing in the *Christian Century,* May 23, 1962, entitled "Moral Character: How Shaped?" Rabbi Arthur Gilbert discounts the effectiveness of education alone. "Information," he says "is not enough. It is in relationships that our values are molded and shaped." Thus we have stressed the influence that parents, home, and family life can have upon the growing child. Religion, too, has generally been regarded as a powerful factor in shaping human personality. Yet we are being told that the lines of communication upon which so much dependence has been placed are beginning to show signs of disintegration. Many modern parents have a tendency to shift responsibility for the character training of their children to the church, the school, and other public or semi-public institutions. Someone has waggishly expressed it by paraphrasing the Psalmist: "When my father and my mother forsake me, the Boy Scouts will bring me up." But when the strength of unwholesome relationships begins to outweigh the influence of home, religion, and other constructive institutions of society, juvenile delinquency and criminality grow like the rank weeds they are. This appears to be happening today in many of our urban communities.

The disruptive effects of war and the continuing international tensions that prevail throughout the world have contributed heavily to our sense of insecurity. At the same time our grasp of applied science (and the unlocking of the Pandora's box of nuclear energy is a conspicuous example) currently exceeds the reach of our maturity as human beings. An even greater and more constant factor contributing to our confusion is the incompleteness of our development as persons. This will remain—to an ever diminishing degree, we hope!—as long as man continues to grow. It is something that we have to live with, and it may well serve as a stimulus to our efforts, but it does not simplify the work of the educator. Some teachers, confronted with post-war pupils who exhibit all the characteristics of confusion and doubt, yet whose intellectual potential matches or exceeds that of any previous generation, are saying as they contemplate the critical nature of their task, "We do not know enough about motivational and educational processes to change social motives into intellectual motives with any certainty of success. We sometimes feel like failures as teachers. We have failed to communicate

any sense of ethical consistency in this society or any reason for hope."

It would be unworthy of the teaching profession, however, to leave the matter there. Admittedly not all processes of education are fully understood, and they cannot be perfected as long as human growth in any sense continues. The school cannot deal with the whole problem singlehanded. It can only give partial answers; but it can expect to make progress in the right direction, and can work for it. More than ever, the modern school is a research laboratory in the field of intellectual and spiritual development; and, as in the case of Vermont College, "sometimes should be first to try the new, seldom should be last to give up the old, and usually should temper new with old." The challenge to help each coming generation achieve maturity, no matter how difficult, must be met with every educational tool at our command. Schools must have vision, the spirit of adventure, and faith as well as courage.

The need for helping young women prepare to live meaningfully and creatively in a society which makes more and more diverse role patterns available to them is immediate and pressing and will continue indefinitely. Many girls attend a junior college to develop skills in taking advantage of the rapidly growing list of career opportunities opening to them, while the motivation of others is largely or wholly social. There also will be girls who come seeking an education that is more than education for employment. They are looking for unexplored dimensions, for something that will put genuinely new meaning into their lives and the lives of others. They want to live creatively. This group almost assuredly will be in the minority, for ours is not primarily an "egghead" culture and maturity is not one of the highly cherished values of our society.

These are among the dangerous opportunities that Vermont College has the privilege and the responsibility to consider as it launches out upon the new ocean. After one hundred twenty-five years, with a wisdom gained from rich experience, the school should have no illusions concerning the responsible nature of the course to be charted. The sound of bulldozer and hammer and the sight of rapidly rising walls of new buildings are things that people can hear

and see and readily understand. They are marvelous in the beholder's eyes. Again and again, such remarks as, "How wonderful!" —"I wouldn't know the place!"—"How the school has grown!" are heard on the lips of visitors, alumni, and local residents. But the school's objective does not begin and end with new buildings. The two-year college, like the four-year college, "is not merely brick and mortar. It is flesh and blood, the ambition of its students, the creative imagination of its faculty, the courage of its administration, and the faith of its supporters." New frontiers opening to mankind in the second half of the Twentieth Century differ greatly from those of yesterday, but all frontiers call for essentially the same spirit of daring and achievement. The school that once proudly opened its doors to prepare young people to meet all the just claims of society will continue to offer educational opportunities commensurate with the needs of young women who must live in the world of tomorrow.

One does not need a crystal ball to foresee that vocational guidance and a variety of vocational training courses will become more and more important features of the junior college program as business and professional openings for women multiply. At the same time the world needs whole people, not fractions. The junior college, because of its very nature, constantly has to be on guard against becoming a short cut to a job. Is the school turning out technologists who know only their specialties? Are its graduates "splinter women"?

Someone has said that the achievement of sustained intellectual interests is the aim of the college in teaching. Growth means more than higher status. Among other things, it means self-realization through the general development of the person's mind, so that, whatever his role may be, the individual's performance is on a higher level than it would be without the benefit of this development. This calls not only for continued and steady concentration on education and personal development in a general sense, but increasing attention to improving the techniques of motivation. As we have intimated, many girls come to a school of this type with a relatively amorphous motivation for growth, mobility, and glamour. It is a problem and a challenge to take such a motivation and convert it, or at least a portion of it into a devotion to scholarship and an interest in the intellectual adventure.

Yet the function of the school is to give a girl opportunity to earn for herself excellence and happiness. It means stimulating the student to think for herself independently, awakening her to the realization that she cannot finish her education, she must continue it indefinitely to keep it effective; for higher education is a part of, not merely preparation for, adult living.

The social life of the school, along with its program of formal instruction, also becomes a significant factor in the total educational experience of the college girl. It has been said that the self image can be measured only by its reflection from the eyes of others. Students largely educate one another. Such interactions, however, can only take place effectively when a balance is properly maintained among personality types. A private school like Vermont College has a greater tendency to attract students from relatively uniform social and economic brackets than a tax-supported institution where tuition is free, yet it would be unfair to discriminate against any applicant for enrollment on account of economic status, social rank, religion, or race. A congenial college body makes for a wholesome college spirit. It takes a cosmopolitan group to achieve true tolerance and democracy. The aim of the college is not to handpick a group of students who immediately fall into a congenial pattern, but to stimulate the growth of such a society among students who represent a fair cross section of American young womanhood.

It is not the function of the school to create a democratic society. The school provides a favoring environment in which the students are encouraged to develop their own. The ultimate goal may be perfection, but the immediate emphasis must be upon progress in understanding and achievement. The history of civilization has been strongly influenced by the impact of Greek and Hebrew cultures. Greece contributed the concept of education for democratic citizenship. Israel contributed the theocratic concept of education for citizenship under God. Judeo-Christian influences emerged during the reign of Constantine and dominated the European community until the Reformation. Since the beginning of the Renaissance, both Greek and Hebrew concepts have been potent factors in the development of education in modern Europe and

especially in America. The merger, as the continuing debate over issues of church and state clearly indicates, is incomplete.

Constructive changes in the educational field, however, are pointing the way to progress. The rules and regulations in a church-related school like Vermont College permit students freedom of thought and action. Compulsory chapel attendance is no longer in effect. As Vernon Bigler, Chaplain at Syracuse University, points out, the campus Christian movement today welcomes and encourages the work of the empirical sciences, and pledges itself "to go wherever truth leads, to become an ally of the scientific method, to wed learning and faith, scholarship and piety, without impeaching the integrity of the free pursuit of truth for truth's sake. The campus seeks oneness through its universal insistence that the spirit of man must be free and untrammeled."

The strength of an institution can be measured by the principles to which it is committed. A school that has no philosophy of life or subscribes to no ideals is like a ship without rudder, sails, or power. In a storm, it will founder and go down. The Seminary, although non-sectarian, was avowedly and frankly Christian in its emphasis and outlook. Vermont College stands in that tradition.

Religion on a college campus differs from religion as we know it in church and community. The campus is an academic world. By its very nature, it is cloistered and apart; it is speculative, questioning, challenging. It struggles to be free from cant, superstition, and magic. It seeks honesty, truth, and reality. It strives to be unconventional, iconoclastic, earnest. When it worships, it prefers new forms on unconventional levels. It revels in the give and take of informal discussion. The strength of campus religion depends upon relationships rather than formal instruction; officers and teachers who exemplify the principles and ideals of the institution; students and faculty alike who live their religion without talking much about it. Such a spirit was kindled at Newbury, and it becomes the privilege of Vermont College to keep it burning on Seminary Hill. The employment of a fulltime chaplain and projected plans for the erection of a chapel in which the religious life of the college can be brought to focus, are constructive steps in this direction.

Vermont College is more than a conservator of the traditions of Bakersfield, Newbury, and Montpelier Seminaries. Vermont College is their continuation. It is committed to the acceptance, maintenance, and transmission of a living tradition, the point of which is not in the permanence of its physical forms, but rather in its vitality and the life and power of its meaning in the hearts and minds of teachers and students. The history of this school and whatever strength it has possessed can be traced to the marriage of knowledge, ideas, and understanding with conviction and faith.

In 1871, Professor Caleb T. Winchester of Wesleyan University wrote a hymn that was sung at the dedication of Orange Judd Hall of Science. Subsequently the hymn found its way into an edition of the Methodist Hymnal. The hymn concluded with these words:

> ". . . Let those learn who here shall meet,
> True wisdom is with reverence crowned,
> And science walks with humble feet
> To seek the God that faith hath found."

Victor L. Butterfield, currently President of Wesleyan University, has said, "It is the vivid appreciation of the Good and the Beautiful, as well as the True, that fulfills our education. It is at this point of understanding, feeling, and attaining these values that knowledge becomes the handmaiden of wisdom."

That is how great tradition lives.

What is the faith of Vermont College?

Vermont College believes in freedom, tempered by a responsible acceptance of it. Education sets the individual free from shackles of ignorance, provincialism, and prejudice. It is a quest of mind and heart for the values implicit in whatever is true or right or beautiful. At the same time it is the kindling of the spirit to seek these things. Life upon this campus should be an adventure of the mind. For anything less than that, the girl and her parents pay too much.

Vermont College is committed to the spirit of love and truth and service to one's fellowmen. The school always has believed that its work includes exposing the student to the challenges of service as

an essential part of his educational experience. It is as important to hear and heed the call of duty as it is to earn one's living. The college endeavors to prepare girls to be laboratory technicians, nurses, wives, mothers, responsible citizens.

Vermont College believes in equality of opportunity. The Parable of the Talents has been woven into the philosophy of the school for many years.

Dr. Kingsley kept it before his students. The annual catalog makes mention of it, and Dr. Noble frequently refers to it. The College aims to set high goals for those of marked scholastic ability while it provides reasonable standards for those of adequate but lesser ability. In applying the point of the parable, a student's work is to be judged in terms of the honest effort that she makes to develop and use her talents. Dr. Kingsley was fond of telling his students that the person who honestly tries, never fails.

In all these things, Vermont College is truly a part of the Ox Bow, Seminary Hill, and all that it has met. Having proved the past, the institution faces the future with stars in its eyes.

A famous old school with youth in its heart!

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